
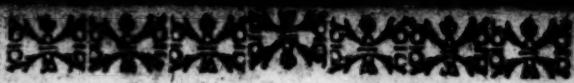


# EXPLANATION OF THE FRONTISPIECE.

**V**Pon my bended Knees [A] I ask the way  
To Heavens eternal House. The [B] Church bids Pray;  
And opens wide her Gates to let us in,  
That we the Crown of Stars above may winn.  
On that side with the Creed, [C] St Peter is,  
And with the Decalogue, [D] St Paul on this,  
Believe this, sayes the One: Doe this, the Other,  
And both look to the Church our Holy Mother  
As the fair Guide to teach us What to do,  
What to believe, and What to pray for, too.  
On Her, as Goshen, when all else is Night,  
The Deity descends in [E] Beames of light.  
I'th' midst of those bright Rayes, a [F] Way appears,  
(Tis Christ) that brings us to those Heavenly spheares:  
The [G] Father draws us to that glorious Place;  
The [H] Spirit, leads us thither by His grace:  
The [I] Angels wing about, and point our way  
Christ in the Church; Thence shines Salvations day:  
There is the Ground, the Pillar, there a Light  
To Truths good way, to Heaven, and Glory bright.  
Father, Son, Spirit, th'Holy One and Three,  
Angels, Apostles, all of them agree  
In this, to shew us that The way to Bliss  
(Through Christ i'th' Church) Faith, Prayer, & Doing is.  
Front, Book and Author, all have one Designe,  
That thou maist hence be Gods, and Heaven be thine.

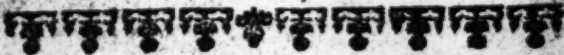


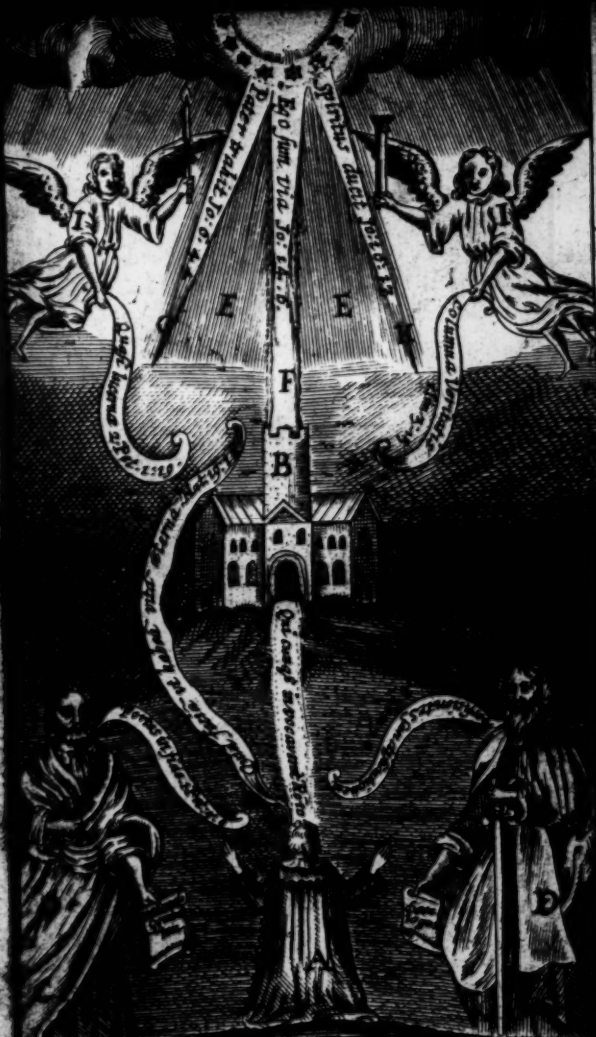




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That thou maist hence be Gods, and Heaven be thine.





**SACRED PRINCIPLES**  
 Or,  
**A Manual of Devotions**

By: Cras Sculptor

(Wm) Brongh

SACRED PRINCIPLES  
OF  
LIBERTY

SACRED  
PRINCIPLES,  
SERVICES  
AND  
SOLILOQUIES:

OR,  
A MANUAL of DEVOTIONS  
*Made up of Three Parts:*

I. The Grounds of Christian Religion, and the Doctrine of the Church of England, as differing from the *Now-Roman, and the New-Reformed Ones.*

II. Daily and Weekly Forms of Prayers, fortified with Holy *Scriptures, Meditations,* and *Rules* to keep the Soul from the Common Roads of Sin; and carry it on in a mortified *Course.*

III. Seven Charges to Conscience, Delivering (if not the whole *Body*) the main *Limbs* of Divinity, which is the Art not of *Disputing,* but *Living Well.*

The Fourth Edition, with some Amendments.

*Grande est esse Christianum, non videri. Hier.*

By W<sup>o</sup> LONDON: Brought D D  
Printed by J. G. for JOHN CLARK,  
and are to be sold at his Shop, under Saint  
Peters Church in Cornhill, 1659.

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To The  
R E A D E R.



O thy Conscience  
(not wit) are these  
Devotions written.  
And (if so read) thy  
Soul may grow (if  
not wiser) better by them. The  
Author looks at bare Heat in De-  
votion, as mettle in a blind Steed;  
his first care therefore is, to help  
thee to a good *sight* in Religion, &  
that he doth by the light of his  
*Principles*. But because most mis-  
carry by going and running against  
their *Light* in Wicked and Erro-  
neous wayes, more pains are taken  
to prevent and rectifie such mis-  
carriages. To Elevate thy Soul,  
and Aid it in Good Desires and  
Endeavours for Grace, against  
Sinne, thou hast his *Prayers* and

*Services.* And to awake thy Conscience, and Warm thy Heart to all Duty Desired and Directed to, is the Cry, and Work of the *Soliloquies.*

And because he Discovers many in stead of *Sun* and *Moon*, (*Christ* and His Church) to find and follow *false* and foolish *lights*, which carry them out of the *High* and old *Road* to Heaven, into new and *Singular* ways of dangerous *Error* and *Schism*, and foul *Separations*; Against this *Pestilence* of the time he hath prepared and added a *Preservative* and Antidote.

And albeit he will Prohibit none to read the Book (though for Curiosity more then Conscience) and rather as a *New*, then *Prayer-Book*, because even so they may take benefit by it, (as *S. Austin* did by *S. Ambrose's* Sermon;) yet he would have thee know, that it is Calculated chiefly for the Meridian of their Minds, who

*To the Reader.*

who fall to their Prayers not by *Fits*, but *Courses*; and read Books, not to *Pass* the time *Away*, but *Well*. Taking them in hand, not as *Recreations* of their thoughts, but *Business* of the Mind. And Using them, not as good *Companions* in Solitude, but *Guides* and Helps to Heaven wards.

That this may be so to thee, is his Aim. Thank God if it be thy Issue. He prays that for thee, whosoever thou art. Having an Amen, for *Nazianzens* Vote, *Utinam nemo pereat!* and a Heart for the Prayer His Mother hath taught him: *That it may please God to have mercy on all men!* And if for his Name, that Character please thee, much good do it thee. So he is, and hopes he ever shall be,

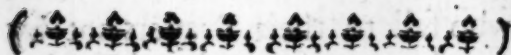
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*Thine in the*

*Common Saviour,*

PHILO-CHRISTIANUS.





## The Stationer to the Reader.

**B**ECAUSE the Author put no Name to his Book but Philo-Christianus, some have been bold to own it for Theirs, who knew it to be Anothers. To prevent therefore all further fraudulencies, He thinks fit to have his Name affixed to it, and to let me tell thee, that the Author of Philo-Christianus, is

Doctor W. BROUGH D. G.

One of His Late Majesties

Chaplains in Ordinary.

*The Stationers Advertisement to the  
Reader.*

**T**He Author ( who would have <sup>See p. 38,</sup>  
Thee lose no Benefit which may <sup>46, 97,</sup>  
any way come to Thee by his Book) &c.  
desires thee to take notice, that His  
Prayers may serve Thee for double  
purposes, and be used for Thy *Directi-*  
*ons*, as well as Thy *Devotions*. Their  
Holy A is serving for the Soul (as the  
Common for the Body ) to give and  
convey both *Breath* and *Light* (to the  
*Spirit* and *Understanding* ) if thou wilt  
peruse the *Matter* when thou hast pray-  
ed the *Forms*, and *Examine* in thy  
*Hands*, what thou hast said on thy *Knees*.  
So thou mayst find more then thou dost  
look for , a Manual which is both a  
*Prayer* and *Common-place-book* (for the  
Text) with a Furniture of Scriptures, to  
make a little *Concordance* ( in the Mar-  
gent.)

There is also an *Antidote* against the  
Schisms and Separations of the Time,  
as well as a *Preservative* made against  
Popery ; that thy soul may be the bet-  
ter defended against the danger of  
both.



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    - { For Truth. The Service against Lying.
    - { For Humility. The Service against Pride.
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# OF RELIGION

## IN GENERAL.

*Of Religion : and how this Manual  
is made to serve the soul in it.*



Religion is the Worship <sup>a</sup> Joh. 9. 3.  
or Service of God. <sup>a</sup>

The parts of it are  
two. Of <sup>a</sup> Faith, and <sup>b</sup> Acts 24.  
<sup>a</sup> Life ; or The Know- <sup>14.</sup>  
ledge, and Practice of <sup>c</sup> 1 Chrc.  
it. <sup>28. 9.</sup>

1. There is a three-fold knowledge of  
Religion. ; Of *Foundations*, or **Grounds**  
of it : Of *Superstructions*, or what's  
built on these **Grounds** : Or of *Pina-  
cles* or *Punctilio's*, high and curious <sup>d</sup> Pro. 19. 2.  
points in the building. <sup>Luk. 12. 47</sup>

The first of these is necessary for a <sup>e</sup> Tit. 1. 9.  
Christian <sup>a</sup> : the second for a Divine <sup>e</sup> : <sup>1</sup> Tim. 6.  
the third for no man <sup>f</sup>. The first, is ne- <sup>10.</sup>  
cessary <sup>14.</sup>

2 Prov. 3.  
18. 22.  
2 Tim.  
1. 7.  
1 Tim.  
4. 3.

cessary and profitable : the second profitable, not necessary : the third is neither. The first is the minds *life*; the second *health*, the third, the souls *disease* or *itch*.

The *Grounds* of Religion necessary to be known : see page 3. And what profits may be made of those grounds, pag. 6.

2. The *Practice* of Religion consists in three things.

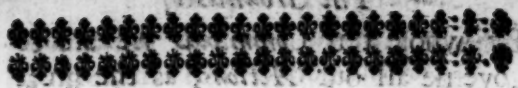
4 Gen. 4.  
26.  
1 Gal. 5.  
24.  
Col. 3, 5.

1. *Invocation*. \* For that see the Prayers.

2. *Mortification*. \* For that see the *Weekly Services* against Vanities and Sins, and their Remedies ; and the *Soliloquies*.

3. *Celebration* of the holy Eucharist. For that see the particular Directions, and Meditations in the Service for it.

The



# The Grounds of Christian Religion.

Qu. **W**hat is the end for which *Ecc. 7. 19.*  
**GOD** made man in this  
*World?*

Ans. To live happy with himself in *Ro. 6. 22.*  
 another world. *1 Pet. 1. 9.*

Qu. *What is the Means to be so happy?*

Ans. To serve God according to *Heb. 11.*  
 true Religion. *16.*

Qu. *Which Religion is the True?*

Ans. The Christian. *Joh. 17. 3.*

Qu. *What is required of the true  
 Christian?*

Ans. To believe, do, and pray aright, *Joh. 6. 29.*  
 according to the *Rules* of his Religi- *Pet. 3.*  
 on. *16.*

Qu. *1. What is it to Believe aright?*

Ans. Largely, all which God sayes  
 in his Word, briefly summ'd up in the  
*Apostles Creed*, which all Christians re-  
 ceive as the *Rule* of their Faith.

Qu. *2. What is it to Do aright?*

Ans. All which **God** wills in his *Deu 6.*  
 Law, summed up in the *Decalogue*: *17. 8.*

## The Grounds of

**Ecc. 12. 13** By whose ten *Commands* we are to governe all our *Actions*; as the great Rule of our *Life*.

**Qu.** *How are we to Understand and Observe those Commandments?*

**Mat. 5. 28.** **Ans.** We must understand, 1. That they bind our *Hearts* and *Thoughts*, as well as our hands and tongues in outward works and words. 2. To Do the contrary *good* to what they forbid for ill, and to Shun, the contrary *ill* where they command good. 3. And to shun all *Kindes* and *Causes*, and Occasions of ill, and to Use all *Means* and Opportunities of good. And,

**Ecc. 7. 19.** 2. We may and must *Observe* all this. **Heb. 4. 13.** Not *Exactly* and *Absolutely*, as *Adam* **Jam. 3. 2.** might, and *Christ* did; for we *Offend* **Joh. 3. 4.** and sinne all, and so break the Law: **Num. 6. 12** but yet *Uprightly* and *Evangelically*; **Act. 1. 4. 26.** that is, We must keep our selves from **Jer. 8. 6.** *Greater* sins, and heartily *Endeavour*, **Rom. 13. 8** and *Pray* against all, and Grieve and **Lut. 1. 6.** *Repent*, when we do any. And thus By **Heb. 12. 28** *Gods* Grace we may do, and this for *Christs* Merits *God* accepts, and accounts, for Keeping of the Law, without which we cannot do *Aright*.

**Qu.** *What is it to Pray aright?*

**Mat. 9. 9.** **Ans.** According to the *Pattern* of De-

## Christian Religion.

Devotion *Summ'd* up in the Lords Prayer, the Rule of our *Desires*.

1. For Gods Glory before our good; the Churches before our own; and my Soul before my Body (for *Matter* and *Order*.) And this, in *Love* and *Lowliness*, with *Faith* and *Assurance*, for the *manner*.

2. And that either to the *Sense*, or according to the *Words* of the *Pattern*.

Qu. *What Assurance hath the true Christian, that Beleiving, Doing and Praying aright in this world, he shall be Happy in another?*

Ans. Two great *Assurances*, Gods *Word*, and *Seal*.

1. Besides Gods *Word*, His *Bond* (which by his *Power* He can, and for His *Truth* He will make good;) Tit. 1. 2.  
Mar. 16.  
16.  
Joh. 3. 19  
Heb. 5. 9  
Rom. 2. 7  
A&T. 2. 21

It is in a *Covenant* confirmed with Gods *Oath*, which cannot change; by *Testament* Ratified in Christs *Blood*, which must not alter. And to this *Covenant* and *Testament* are put, Heb. 6. 17.  
18.  
Heb. 8. 6  
Heb. 9. 15  
Heb. 9. 18  
26.  
Heb. 10.  
10.

2. Gods *Broad Seals* of mans *Salvation*, the two *Sacraments* of Christ; *Baptisme*, the Seal of my *Birthright* to Heaven; and the Holy *Eucharist*, the Seal of my *Inheritance* in it.



# The Grounds of, &c.

**Qu.** Are the Sacraments onely Signes and Seales?

Rom. 4. 11

Tit. 4. 5.

Joh. 3. 5.

1 Cor. 10.

16.

**Ans.** No. As they are Christs assurances, so they are all his Conveyances too, and Means as well as Signes of grace: Baptisme, of my spirituall Birth and Life; and the holy Eucharist, of my Growth, and Nonrishment to that which is eternall.

**Qu.** What is to be gathered from all these Grounds?

**Ans.** Two good Resolves for two important Inquiries.

Tim. 1.

14.

1. Who is the best Christian? He that most carefully keeps his Rules and Seals.

Cor. 14.

2. Which is the best Church? That which is made up of such Christians.

Mat. 18. 20.

Where two or three are gathered together in my Name, there I am in the midst amongst them.

[There then devout Soul be thou One, in Christs Name, and rest confident to be saved, since thy Saviour is with thee there.

The

# The Grounds of Religion 7 of the Church of England

as in difference with

the Roman;

O R

## An Antidote against Popery.

### SHEWING,

*How a devout Christian soul in the midst of the manifold distractions and divisions about Religion, and Pretensions, and Claims to the Church, may, upon These Grounds, against all scruples, rest satisfied, and settled in mind, and cheerfully go on in Gods service, to Salvation.*

1. **I**F he that believes, lives, and prays according to Christs rules be the true Christian, and by all Gods assurances shall be the happy Man; the next way to Heaven, is not to look after Controversie but Conscience; and to spend my zeal and time, not in being contentious, but Religious, since, wheresoever I live, or am, in the Christian world, (West or East, in what Church or Country soever) it is not my being a good Scholar that must save me, but a good Christian; Not a learned Disputant for Christ, but a devout servant to him; Not being of such or such a party, or side in the Church,

B 4

but

but a true *Member* of His *Body*.

And even Upon *These Grounds* I may see and discern enough about the Present *Controversies* and *Debates*; in, and concerning the Church. For,

1. I would ask this;

Whether I, being Borne again, and made a Christian by true Baptisme,

1. Believing the *Scriptures*, shall be damn'd for not equally believing *Traditions*? Whether Believing the *Apostles Creed*, I shall be damn'd for not believing as my *Creed*, the *Popes*; to be as *Infallible* as the *Apostles*,

2. Whether making conscience to Serve and Worship God, I shall be damned for not Worshipping *Images*.

3. Whether Praying to God as Christ taught, *Our Father*; I shall be damned for not *Invocating* Saints and Angels, and saying, *Our Friend*, which art in *Heaven*?

4. Whether Receiving the *Holy Sacrament* in both *Kinds*, (confessedly according to Christs *Institution*) I shall be damned because the *Cup* is taken away by a *Councill*? And whether, if the *Blood* be said to be

in the Body, it be not so to the Priest too; and is by that reason neither People nor Priest are to have the Cup?

These being Points of Chiefest Difference in Religion betwixt Protestants and Papists, an Ordinary and Indifferent Understanding may easily judge by the Evidence of Those Christian Grounds, whether the Protestant is a damnable Christian.

2. Nay, secondly, I would ask further.

1. Whether, To give an equal Faith to Tradition as scripture, and to a Pope, as Christ, or an Apostle of Christ, be not to Incur the great Curse for *Rev. 23. 18* Additions?

2. Whether, *Worshiping* of Crucifixes and Images be not Idolatrie damned in Scripture, against Gods Second Commandement? Whether the doing it but *Relatively*, save it according to the Distinction of the School, in the Ignorant People? Or Learned either, if the Israelites were Idolaters for worshiping God in, and before the Golden Calf, which was but a *Relative* worship?

3. Whether *Praying* to Saints confessed

*Sub Evā. confessio non fuit preceptum, ne Gentiles &c. Ecc. in Ench. Chr. Scriptura disertam mentionem non faciunt, non desunt causa. Alanus Copus.* confessed to be an *Unstainable* worship) be not at least a sinne of *Superstition* against God? and praying to be heard and help't for their Merits sake, a great *Injury* to Christ?

*4. Whether to Give the Sacrament without the Cup, be not (as Pope Gelasius said) A grand Sacrilege; and so to Take it, to receive but Halfe the Communion. And whether the people may not justly doubt, and fear, they Receive None, if but Halfe?*

*These being the Points and Practises of the Romane Church, the unprejudic'd may judge whether the Papists be not the more dangerous Religion.*

*2. If it be said there is but One, Ancient, Visible, Catholique Church of Christ, out of which to depart by Schisme, is to go from Salvation; and That is the Now-Romane Church; and this now doth the reformed: I satisfy my self on my former Grounds thus:*

*1. Out of the Catholique Church is no salvation, Because that's the Congregation of Christian men all over the World, and none can be saved but a Christian: But, Is the West all the World? Are there no Christians in*

*Sine grandi sacrilegio non potest provenire--*

the *East*? Or do *Papists* take up all the *West*? Are there no *Christians* there but *Papists*? I ask then; Can I not be saved, because I am not of such a *Particular Church* in the *West*? Nor a *Papist* then, because He is not of the *Church of the East*: I may be saved then, if I be a *Christian-Catholique* though not a *Romane*; because I am saved by being of the *Catholique Church* of *Christ*, that is, by being a *Christian*.

2. If they say my *Church* is *New*; I aske, VVhat makes one *Old*? Are not the *Apostles* more ancient then their *Successors*? and the *Bishops of Rome* of the 400 years next after them, elder then those who came some 100 years after those *Bishops*? And is that *Church* then *new*, which professeth *Christian Religion* according to the *Apostles doctrine* and *primitive times*? And particularly I aske, if these be not *new points* in the *Roman Church*;

Is not *Worshipping Images* *new*, established about 800 years ago? And *Transubstantiation* *new*, defined about 400? And *Purgatory* *new*, which came in after? And *Communion* in one kind more *new*, decreed about 200? And all that most *new*

which

2.  
Antiquity

Concil.

Nic. 2.

Ann. 787.

Conc. La.

ter. Ann.

1215.

Conc. Flor.

1438. v.

Conc.

Const. 45.

Conc. Iri.

Ann. 1563

which came in but about 100.

Yea and for the great Point of Supremacy, was not Greg. \* the First who proclaimed it Anti-Christian at Constantinople ; ( Ann. 600. ) And all the Bishops before him, of whom not one ever challenged it; before the succeeding Popes in the last thousand years, who laid claim to it after them ?

3. If they say, We are but lately Visible : I ask ; Whether as a Man, so a Church may not be visible in severall *Formes*, foul and fair ? And whether a Church be worse for growing Visibly *Fair*, that was *Foul* ? Then I demand, Whether, if the Romane Church should Reforme, what many of themselves as well as we confess to be foul; it should be said *Thenceforth* to be a Visible Church ? And why then others who have done so, are denied *Before* to be visible ? And Whether Visibility of the Church of *Rome* may not as well be denied, because, as *Now* it appears, it was not *allwayes* Visible ?

4. And since, If another tear my Coat, it is not I, but He that maketh the *Rent*, I ask, whether are they the *Sale-smartke*, that Cause, or suffer the Schisme ?

1. 4. E.  
1. 3. 6.  
Mallus de-  
cessorum.  
manus hoc  
profano  
vocabulo  
us, est  
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Schisme.



Schisme? Whether Dangerous Cor-  
ruptions being *Discovered*, and a *Refor-*  
*mation* desired and *Sought*, to Prevent;  
and Cure a growing Schisme; they  
which Decline, and *Detest*, and Op-  
pose all Reformation, or they who  
*Protest* thereupon against them for it  
are more the cause? And again, May  
the *Romane Church* Depart from the  
Purity of the Primitive Church to Cor-  
ruptions and *Innovations* without  
Schisme? And cannot the *Reformed*  
*Return* from those Corruptions and  
Innovations to that Ancient Purity;  
but with it?

5. And since *Unity in Opinion*, is the  
Priviledge of *Mindes Triumphant*  
above, of which the Churches of the  
Apostles themselves on earth were  
not free; but some of *Paul*, some  
of *Apollas*, and some of *Cephas*;  
Is not *Unity in Foundation*, in the  
Reformed as well as the *Romane*?  
And Diversity and *Contrariety* of  
opinions in the *Romane*, as well as  
the *Reformed*? Yea in high points of  
their *Faith* as well as *Opinions* ask  
then;

5.  
Unity.

1 Cor. 1.  
11.

1. Touching the *Immaculate conce-*  
*ption of the Blessed Virgin*,

Whether



Whether the *Dominicans* be not as wholly against it as the *Franciscans* are for it? (Both famous *Orders* of Roman *Catholiques*.)

2. *Touching the Aids, Operations of Grace, &c.*

Whether the *Lutheran* be more Fie-ry against the *Calvinist*, then the *Jesu-ite* is against the *Dominican*? And whether even in the Horrid Point of Absolute Reprobation it self, *Bannes* do not outgoe *Calvin*, and *Les-ſus* go along with *Luther*? (Both Famous *Romane Catholicks* of their *Orders*.)

3. *Touching the Popes Supremacy.*

Whether the *Doctors* of *Sorbon* stand not as much against it, as the *Doctors* of *Louvaine* are for it? (Both *Romane Catholick Universities* and *Schools*.) Whether *Venice* be as much for the *Popes* Power and Prerogative as *Rome*? (Both *Romane Catholick Cities* and *States*.) Whether the *French* *Papist* professe and give as much Sub-jection to the *Pope* as the *Spanish*? (Both *Romane Catholick Countries* and *Churches*.) Nay, Whether *Gregory* the First (the Saint) was not as fierce to condemne, as *Gregory* the 7, was fu-rious

rious to maintain it? (Both Romane Catholick Bishops and Popes.)

4. Touching the Popes Infallibility.

Whether some place it, not in a Councell, but the Pope; Some not in the Pope, but a Councell; Some in both Councell and Pope? All Catholicks, Doctors, and Champions in their Severall Countries.

5. Touching the Bible it self of the Vulgar Translation;

Whether Sixtus the Fifth having Damned all that use other, or vary but a syllable from his, Clement the 8. did not put out another, and Curse all that use any other but it? So that according to their Rules of Infallibility in the Pope, the Papist must be damn'd that makes use of any Bible: For Both these were Bishops of Rome, and Popes.

2. And for Unity in Affection and Spirit; Do our foulest-mouth'd Secularies rale more at Church-men and Orders, than the Secular Priests at the Jesuites, and they at the Seculars? Both of them Papists. Did ever, or do the cruellest of their Faction shew more inhumane rage against their Opposites,

\* As *Luit. prandus Baronius* sayes *Boniface.*

Opposites, then *Sergius* \* did against his Predecessor *Formosus*, Damning all that he had done before, (as he did by *Stephanus*, and Raising him out of his Grave, and Setting him up in his Pontificall habit to damne him, and wreak his barbarous figh<sup>t</sup> and malice upon him, \* and these also were Popes of *Rome*, Are these signes of all Unity amongst them?

\* Cut off his three fingers, & cast him into Tyber &c. See *Barnius.*

3. If they trouble me lastly with their Triviall & Frighting argument to weak and tender Soules, saying, \* *By our Confession* Some may be saved in their Church; but say they, *None can be saved in Ours. Theirs therefore, is the*

\* This argument the *Dorastis* used against the *Catholicks*: that theirs was the safer way because *Baptisme* was not denied with them but they denied it to others.

*Safer Religion*; I ask, whether they mistake not us, and known what themselves say: For their Moderater ones do not think, and our Fiercer ones do not say so; and did they asl, it were nothing, For,

But. When we say, Some of them may be saved Holding to the *Christianity* amongst them, and Groaning under the *Corruption* (as no doubt some do) Is not this in effect to say, *None are saved in the Roman Church but Protestants in heart*? For sure, He that is *Detestant* of the corruption

in

in

in it, had he liberty, would be *Protestant* against it. Do we say that any are saved by or for their *Corruptions*, that is, as Mere-*Pure-Papists* Holding and Doing all things in Opposition to us, & not because of the *Common Christianity* betwixt us? Do we not say of those *Corruptions*, that Salvation is Absolutely *Impossible* by them, and Exceedingly *Difficult* and dangerous for them, Because, the *Christianity* which should *Save* is so Incorporated and mixt with the *Corruptions* that *Destroy*; But with us no such danger and difficulty, because our *Christianity* is *Purged* from such *Corruptions*? Then I ask, If he be mad, that being to passe over a deep River, will leave a Bridge for a narrow Plank; Is he wise, that in the Great Case of Eternall Life and Salvation, will put his Soul on a Perplext and Perillous way; when he may go a plain and a Safe one?

2. And by that Argument, should not every Papist turn Protestant? Believe, Worship, Pray, Come to Service, and Sacrament with us? For,

1. They

1. They confesse with us, Scripture is *Infallible*; but we say, not the Pope: The *Rule* of Faith say both; but not *Tradition*, say we: Safe to belive the *Old Creed*, both grant; but a *New* one we deny. To trust to Christs *Merits*, sure with both; but not to ours, with us. Both believe *Heaven* and *Hell*; but we have no Faith for *Purgatory*. The Protestants then is the safer *Faith*.

2. And to *Worship* God they say (with us) is safe and profitable *Piety*; but to worship Images we say is damnable *Idolary*: Ours therefore is the safer *Worshipping*.

3. And to *Pray* to God in Christs Name, both grant good *Religion*; but to call to Saints for help, \* or to God in their Name, we say, Grosse *Superstition*. That therefore is the safer *Praying*.

4. And in the Sacrament of the Eucharist, a Sacrifice *Commemorative* both grant; but a *Propitiatory*, we disclaim. A reall *Presence* both allow; but the way of *Transubstantiation* we reject. The *Cup* by *Institution* and Primitive observation, we and they confesse; A power of *Alienation* we

\* Maria,  
Mater  
gratix,  
Mater  
misericor-  
dix, tu nos  
ab hoste  
protege,  
& hora  
mortis sus-  
cipe. Rit.  
Rom. de  
visu firm.  
p. 136.

we abhor. This therefore is the safer  
*Receiving.*

5. Lattly, in Our *Liturgy* is no Er-  
rour (some of them say;) but in their  
*Missal* are many, say we. Service in a  
*Known* Tongue is not sinfull (with  
them) but in an *Unknown*, Unwar-  
rantable and against Scripture, with 1 Cor. 14.  
11, 14.  
us: Therefore it's best to come to Our  
Church to *Service* and *Prayers*. And  
so Ours, by their Confession and Rea-  
son is the best *Religion*.

To conclude. Upon my *Grounds*  
before, I build all this: The True *Chri-*  
*stian* hath Gods *Word* and *Seal* for  
his Salvation. He that *Believes*, *Does*,  
and *Prayes* aright, is the true Christi-  
an. 1. Such a one is a *Member* in, and  
of the *Catholick* Church, though not  
of the *Roman*. 2. Such Christians  
the *Primitive Times* had, therefore he  
is no New, but an *Ancient* Christian. 3.  
Where Gods *Word* and *Sacraments*  
are Professed and Used by such, there's  
a *Church of Christ*, and *Visible* Christi-  
anity. 4. And from any Church in the  
world that is such, I wil not; from  
the *Roman* as such, I do not, *Se-*  
*parate*: So I am no *Schismaticall*  
Christian.

Christian. 5. And in these Grounds all agreee, and so there is *Unity*. And this is the onely Plain Christian way to Heaven, and so its Safest to be *Reformed*, not *Corrupted*; a *Catholick* Christian, not a *Particular* *Romane*.

GAL. 6. 16.

*And as many as walk according to this Rule, Peace be on them, and mercy; and upon the Israel of God.*

---

**The Grounds of the Religion of the Church of England maintained against the late Invasions of Sectaries.**

O R,

*A Preservative against the separations of the Time.*

SHEWING,

**How a judicious Conscientious Christian may preserve himself in the Truth and Goodnesse of Religion, & stand firm (as against all spirits seducing to Popery, so) against the Legion of all Sectaries and Separatists.**

See in the end of the Manual a Treatise made for a Preservative. p. 517.

**RULES**



## Rules of Devotion for MORNING.

**I**N the Morning when you first awake, lift up your eyes to God, and say. I lift up mine eyes to the Hills, from whence cometh my help.

What to do, when you awake.  
Ps. 121. 1.

Then lift up your heart to God and pray.

Lord keep me from all sin and danger this day, for Jesus Christ his sake!

When you are up, kneel down and say this Prayer,

Almighty God who hast touched my heart with a sense of Thy fear, and holy dread of thy Majesty; I beseech Thee give me Thy grace so to govern my thoughts, and look to my words and waies this day, that I may avoid all finnes; Especially those to which I am most inclined, or may be most provoked: That so my soul and body may be kept pure and unspotted before Thee; and whensoever the houre of their separation shall come, may be ready and prepared for Thee; Through the

What to do when you are first up. Let this never be omitted.



*Rules for Morning*

the Merits and Mercies of Jesus Christ  
our Lord. *Amen.*

*When you are ready for your Morning  
Prayers, use every day one of the follow-  
ing Services.*

*Rules for the Evening.*

**B***efore you go into your Bed, kneel  
and say this short Prayer;*

O GOD, who hast made the day for  
Labour, and the night for Rest, let thy  
Sons blood cleanse me from this days  
guilt, that I may sleep in thy peace,  
and rise again refreshed, and preser-  
ved by thy favour, through Jesus Christ  
our Lord. *Amen.*

*And this Thanks-giving and Prayer ;*  
Almighty God, who hast preserved  
me this day from many finnes and  
dangers , I do humbly magnifie thy  
Name for thy Grace and Goodnesse  
towards me ; beseeching Thee to for-  
give me all the errours of this day ,  
whereof my conscience doth, or may  
accuse me. And grant that those sins  
which by my frailty I have committed,  
may by the help of thy Spirit be more  
carefully

carefully avoided; that I may ever stand in Thy favour, walk under thy protection, and now rest and lie down in thy peace, and at last come to thy heavenly Kingdome: Through the Merits and Meditation of Jesus Christ.

*Amen.*

*When you lie down, say,*

I will lay down my head in peace and take my rest, for Thou onely O Lord Psal. 4. 9. makest me to dwell in safety.

*Then pray thus.*

Lighten my eyes O Lord, that I Psal. 13. 3. sleep not in death: I commit my soul and body to thee, Keep me for thy mercies sake.

---

P S A L. 55. 18.

*In the Evening and Morning, and at Noonday will I pray, and that instantly; and He shall hear my voice.*

---

*Daily*



## Daily Prayers.

Here begin the Daily Prayers,  
saying first, some of these  
Sentences,

PSAL. 66. 2.

**O** Thou that hearest Prayer, unto  
Thee shall all flesh come.

PSAL. 123. 1. 25. 1.

Unto Thee lift I up my eyes, O Thou  
that dwellest in the Heavens! Unto  
Thee, O Lord, will I lift up my soul!

PSAL. 66. 16.

If I incline to wickednesse in my heart,  
the Lord will not hear me.

JOHN 16. 23.

Verily, verily, I say unto you, whatsoever  
you shall ask the Father in my name,  
He will give it to you.

JAM. 1. 6.

But let him ask in faith, nothing doub-  
ing: for let not that man think he shall  
receive any thing of the Lord (that is  
wavering and without faith.)

1 John

I JOH. 3. 22.

And whatsoever we aske we receive of Him, because we keep His Commandments, and do the things that are pleasing in His sight.

JAM. 4. 3.

Ye ask and receive not, because ye aske amisse, that ye may spend it on your lusts.

I TIM. 2. 8.

I will therefore that men pray every where, lifting up holy hands, without wrath, without doubting.

## Preparatory Prayer.

**B**Reath on me with Thy holy Spi- Z1. 12. 10.  
rit, O God, that the breath of mine may now please Thee, and my Prayers come up as sweet-smelling odours before Thee, through the merits of Jesus Christ our Lord. Amen. Apo. 5. 8.

## Or This.

**P**Revent me O Lord in all my do-  
ings with thy most gracious fa-  
vour, and further me with Thy conti-  
nual help, that in all my works begun,  
continued and ended in Thee, I may  
glorifie Thy holy name, & finally by  
Thy mercy obtain everlasting life,  
through Jesus Christ our Lord, Amen.

C

Al-

*Daily Prayers*  
*The Confession.*

“ **A** Lmighty and most mercifull Fa-  
 “ ther, I have erred and strayed  
 “ from Thy wayes like a lost Sheep : I  
 “ have followed too much the devices  
 “ and desires of mine own heart : I have  
 “ offended against Thy holy laws: I have  
 “ left undone those things which I  
 “ ought to have done, and I have done  
 “ those things which I ought not to  
 “ have done ; and there is no health in  
 “ me. But thou O Lord have mercy up-  
 “ on me a miserable offender. Spare  
 “ Thou me, O God, which confesse my  
 “ faults. Restore Thou me that am peni-  
 “ tent ; according to Thy promises de-  
 “ clared unto mankind, in Christ Jesu  
 “ our Lord ; and grant O most mercifu’l  
 “ Father for His sake, that I may hereaf-  
 “ ter live a godly, righteous and sober  
 “ life, to the glory of Thy holy name.  
*Amen.*

*Prayer for Pardon.*

“ **A** Lmighty God, the Father of our  
 “ Lord Jesus Christ, who desirest  
 “ not the death of a sinner, but that he  
 “ may turn from his wickedness and  
 “ live ; and hast promised pardon to  
 “ them that truly repent, and unfeigned-  
 “ ly believe Thy holy Gospel, of Thy  
 “ mercy,

‘mercy, I beseech Thee to grant me  
‘true repentance and Thy holy Spirit,  
‘that those things may please Thee  
‘which I do at this present, and the rest  
‘of my life hereafter may be pure and  
‘holy, so that at the last I may come to  
‘Thine eternall joy, through Jesus  
‘Christ our Lord, Amen.

*The Lords Prayer.*

**O**ur Father which art in Heaven.  
Hallowed be Thy name. Thy  
Kingdom come. Thy will be done in  
earth, as it is in heaven. Give us this day  
our daily bread. And forgive us our tres-  
passes as we forgive them that trespass  
against us. And lead us not into temp-  
tation, but deliver us from evil, &c.

*The Versicles.*

*Vers.* O Lord open Thou my lips!

*Resp.* And my mouth shall shew forth  
Thy praise.

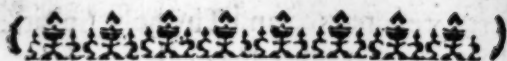
*Vers.* O God make speed to save me.

*Resp.* O Lord make hast to help me.

Glory be to the Father, &c.

*Alleluiah.* Praise the Lord.

*Read the Psalms for the Service of  
that day. Then the Lessons appointed  
for it. After say the Creed, &c.  
Then, the Daily Prayers.*



Animadversions to the devout  
Reader, touching these  
Daily Prayers.

**I**F thou wouldest have a reason,  
why these Prayers are so short,  
and in severall, which use to make  
a long one, all put together; that  
thy Devotion may be quicker, they  
are so short (a little space being run  
with a greater speed: ) and that thy  
Spirit may hold out fresher, in seve-  
rals, (as so many rests all the way it  
runs.)

If thou beest a man of another  
Spirit, take that course of Prayer,  
wherein thy Soul speeds best. This  
is propounded, not prescribed to e-  
very Devotion, and intended for  
help, not the hinderance of any.

Mor-



## Morning Prayers.

## 1. Collect, for Grace.

**O** GOD ! I can ask no greater gift then Thy Glory ; and therefore beg no better gift then Thy grace ; Yea, even this perfected, is nothing else but this ; *1 Cor. 3.* nor can I come at it but by the way *10.* of Grace. I do therefore, for Jesus Christ His sake beseech Thee, Bestow on me that blessed gift, Grace to do Thee service on earth, that Thou maist give me Thy salvation in Heaven, through the Merits of Jesus Christ our Lord, *Amen.*

## 2. Collect, for Peace.

**M**Y poor Soul is an humble suiter for Peace, O God ! The blood of Jesus is my Plea ; Thy Spirit, *Col. 1. 26.* my Advocate : I deserve by my sins eternall enmity ; But for Thy dear Sons sake, have Favour, for me ! *By 1 Cor. 5.* whom the world is attoned, O let me be reconciled to Thee ! I know not how to pray this as I ought, but Thy Spirit *Rom. 8. 26.* can make effectuall intercession for



me. Lord let Thy Spirit move, and Thy Son make my peace. Subdue my Lusts; conquer Satan for me, that my Conscience may have peace with Thee, and I in it: by Thy grace, Through the mediation of Jesus Christ our Lord.  
*Amen.*

### 3. Collect, for Health.

**O** Lord! When I am *sick*, let me thinke I may *dye*; when I am in *Health*, that I may be *sick*; that I may not mispend the stock of my life, but do Thee *honour* with my health; and Thou maist give me *comfort* for it, in my sickness. Even this, that sin hath not bound me to my bed, but Thy providence hath cast me down, which can and will lift me up, or to *health* in this world, or to *happinesse* in a better: Such an *enjoyment* of health, give me I beseech Thee, for Jesus Christ His sake.  
*Amen.*

### 4. Collect, for Safety.

**O** Lord! So many dayes as I live, So many lives I owe Thee; Thou renewest my *Lease* every day; A poor *Tenant* at Thy will I am, and a frail *Cottage* of clay, by Thy power, I keep.  
*Ps. 117. 24.* Lord that hast hitherto spared me, still preserve me; and let me pay (as I can) what

what I owe of service, the onely *Rent*  
 Thou requirest for Tenement and ap- Deut. 10  
 purtenances, (Life, Health, Wealth, and 12.  
 all the good things I have of Thee;) for  
 which thou both grantest terme of life, Acts 17.  
 and givest Eternity. This, to that, con- 27, 28.  
 tinue I beseech Thee; for His sake, who Rom. 6:22  
 was surety, and is sole Purchaser for Heb. 7.22  
 me, Jesus Christ our Lord, *Amen.*

5. *Collect, for Friends.*

**F**OR all my kindred and friends,  
 Lord receive my Prayers! Do  
 Thou good unto them all, O God! To  
 those that *Erre*, shew Thy truth; and  
 those that see it, keep from errour;  
 To those that do *Amisse*, give grace to  
 do *Better*; and those that do *Well*,  
 continue in so doing! To those that  
 are *Afflicted*, give comfort and delive-  
 rance; to those that *Prosper*, humility  
 and temperance! Bless the *sick* with  
 health, and the *healshy* from sicknesse;  
 Supply those in want, and let those that  
 want not give supply; To all grant thy  
 grace, O God, and shew thy mercy:  
 Let *Love* bind us one to another, and  
*Religion* knit us all, to thee; that all  
 who are of naturall *Kindred*, may meet Joh. 1.13  
 in heavenly *Consanguinity*: Even so  
 Lord! Let the *Blood* of Jesus runne  
 C 4. through

through all the Veines, and the Spirit of Jesus go along with the blood, that the glory of Jesus may be the end of us all. And however we suffer and Scatter on earth, we may live and joy together in the bliss of Heaven. By the Union of that holy Spirit, and Communion of that blessed Blood. *Amen, Amen.*

6. Collect, for the Kingdom.

**O** Lord ! We were the Mirror of the world for mercy, we are, for misery ! A people wofully torn, divided, distressed, distracted ; A Multitude of headless, heartless, disordered men, ready to be destroyed. *O Thou*  
*Jer. 8.22.* great Physician, that canst as easily cure a Kingdom as a man, heal our Land for Thy tender pities sake ! Lord, have mercy on us, and heal us ! In the Blood of Jesus, purge our sins, the cause  
*Nos. 14.4.* of our maladies : whether Ours or of the ages before us, from their guilt and curse of them all, good Lord deliver us ! Deliver us from blood, O God ; from all the Innocent and precious blood, which lies upon us ! from our sins of Peace, which brought the war ; and the sins of war, which brought and left us in that Guilt of blood. *O Jesus ! that hadst mercy*  
 even

even for those that shed Thine, and <sup>Acts 2.3</sup> made the Matter of their sin, the means of their salvation; let the virtue of Thy blood expiate the guilt of all shed amongst us, and the voice of it Out-cry all the clamours which it makes in Heaven against us! And by <sup>Heb. 12.</sup> the grace of Thy Spirit, make our <sup>14.</sup> hearts bleed for our sins, that it may cry so, for us!

With our sins, Remove our woes. Piece our rents, and close our wounds with Thy heavenly hands, O God of peace, that we perish not under them! Let us not make our selves a prey to forraign force; nor fall by an intestine fury. Meet body and head in Common safety; mean while look upon our languishings, and keep life in the body. Lord! who delightest not in the death of one Sinner, pity millions of poor sinfull miserable souls, at the very point to perish! pity us, good Lord! and preserve us for Thy great mercies sake in Christ Jesus. *Amen.*

7. Collect, for the Church.

**F**OR Thy dear Spouse, and my best Mother, I Thy poor child, and Hers, on banded knees, Hold up my <sup>Cor. 11.</sup> hands, <sup>2.</sup>

hands, and humbly pray, all thy Goodness, O God ! Truth, love, and peace be with her : For errour, truth ; for schisme, love ; for persecution, peace : Behold, O Lord, not what She is, but wa ! and not what She was for sin, but thy Service ! And hear, Lord, not the cryes of Her sins, but groans of Her miseries, and make Her to be as good as She was ; yea Lord, make Her be as good as She should be : Beautifull in Her self, Unblemished in Her Children ; Shining in truth, Comely in order, Holy in life, Repaired in Her ruins, Restored in Her rights, Relieved in Her injuries. To Thy glory, Her honour, and the happinesse of us all, through the Grace and worthinesse of Jesus Christ our Lord. *Amen.*

8. *Collect, for the Catholick Church.*

**O** God of peace, send unity amongst all that professe Thy Name ! As they have but one Head, let them be but one Body ; as they are but one Body, let them have but one Spirit : the Spirit of truth and holiness, in doctrine and life, be in all ! Cease Schismes and Wars in the Christian world. Let them not spill one anothers blood for whom thy Son shed His

Eph. 4. 1,  
4. &c.

His. Let there not be many Hearts under one Head, nor more Heads with it, lest they make a *Massacre* in Thy Body, or a *Monster* of it. Oh let Thy Scepter have Obedience, and Thine Orders observance, every where ! Suffer none by delusion or depravation of mind, or ambition of Spirit, to pull down Thy Throne, whilst they pretend for Thy Scepter, and take down thy house to set up Thy glory, and let confusion and tyranny into the Church whilst they profess to bring in liberty and order. From Violence, Avarice, Sacrilege, Schisme, Heresie, Anarchy, Tyranny, King of the Church keep us : Do thou govern us, and let us obey Thee ; Do Thou save us, and let us serve Thee ; even all Christian Soules, save throughout the world, dear Jesus. Amen.

*Concluding Prayer.*

**I**T is thy Promise to grant whatsoever I ask in thy Sons name : Lord Thou wilt not perform lesse, because I ask so in His Words : In His blessed Brevity therefore I summe and offer up all, and say, Our Father which art in Heaven, &c.

Ioh. 16. 23.  
Breviari-  
um totius  
Evangelii.  
Text.

*The blessing.*

God the Father bless me, God the Son defend me, God the holy Ghost preserve me, and all Mine, and His, now and ever more. *Amen.*

*So ends Morning Prayer.*

*A charitable Prayer for these  
miserable times.*

**O** Lord, who dost not willingly afflict the children of men; Behold from Thy holy habitation of heaven, the multitude of miserable Souls, and Lives amongst us, and have mercy upon us.

*La. 3. 31.*

Have mercy on all ignorant souls, and instruct them! On all deluded minds, and enlighten them! On all seducing, and seduced spirits, and convert them. Have mercy on all broken hearts, and heal them. All struggling with temptation, and rescue them! All languishing in spirituall desertion, and revive them. Have mercy on all that stagger in faith, and establish them! That are fallen from Thee, and raise them! that Stand with Thee, and confirm them! Have mercy on all that Groan under their sins, and ease them! That bless themselves, and



go on in their wickedness, and curb, and stop them ! Jesus ! That didst shed Thy blood for all souls to save them, shed Thy holy Spirit on all, and heal them !

And Lord, have mercy on all miserable Bodies ! Those that are ready to famish for want, feed them ! Those that are bound to beds of pain, loose them ! Those that are in prison, and bonds, release them ! Those that are under the fury of persecution, and cry under the yoke of oppression, relieve them ! Those that lie smirring in their pains and wounds, cure them ! Those that are distracted in their thoughts and wits, settle them ! Those that are in perils of their estates & lives, preserve them ! Jesus ! That didst freely distribute Thy comforts, and cures, to all miseries and maladies of men, when Thou wast on earth ; have mercy on all, and help them. Far or near, with us, or from us, Lord have mercy on all ! even every son and daughter of Adam at this time in pain and anguish upon the face of the earth ; (wherever they are, whosoever they be,) what help I would pray for my self from Thee, or comfort from man in their condition ; I beseech Thee, the God of all help and comfort, to give it to them. Take them to Thy care, and



and tender them ; Supply them, and succour them ; have compassion on them, and heal them.

Jesus that didst give Thy blood for them, deny not Thy bowels to them. Thou that didst redeem them all, preserve them. Even all miserable souls and bodies, I beseech Thee for Thine infinite mercies sake. Amen.

A Prayer against the temptations of the time.

1 Cor. 10.

13.

**O** God, who wilt not suffer us to be tempted above what we are able to bear! Succour me, that the Temptations of the Time do not overwhelm me ! Discover to me the wayes of Thy providence so far, that I may see, why I should neither deny it, nor doubt it. And

Iob 11. 6. make me know Thy judgements to be

Rom. 11. so unsearchable, and Thy waies past

33. finding out, that I may humbly sub-

Iob 40. 4. mit my wit to Thy wisdom, and admire

8 41. 3. and adore the Justice, which I do not see.

Jer. 12. 1.

Let me not be of so narrow a mind, as to confine Thy work to one world, which Thou dost not finish but in two. Nor let me be such a creature of sense, as to believe Thou hast no other Reward, or punishment then what I see and feel.

O let my Eyes look to the end of all,

(Hea-

Pfal. 92. 7.  
Pro. 1. 31.  
Pfal. 94. 12

Psa. 4. 8.  
 Job. 20.  
 14. 16.

Mal: 2.17.  
8 & 3.13.14

## Evening



## Evening Prayers.

### 1. Collect, for Grace.

Lu. 11. 13.

**T**Hou that hast promised *Thy holy Spirit to those that ask it,* give me thy grace O God with courage and constancy so to fight, and subdue my flesh, and ghostly enemy ; that I may *pass* my pilgrimage in *Thy Fear*, and at last receive my triumphs in *Thy glory*, through the merits of *Jesus Christ our Lord.* *Amen.*

### 2. Collect, for Peace.

Phil. 4. 7.

Gal. 6. 16.

Jer. 6. 16.

**O** God of Peace, Who art Incomprehensible ; give me *Thy Peace,* which *passeth all Understanding* : Let me so live according to my rule, that I may have peace with my Conscience : Let me be so ruled by *Thy holy will and word*, that my Conscience may have peace with Thee. Lord! Make an everlasting peace with me : and let me never do, what will break that league with Thee ! Dear *Jesus*, Treat it for me in *Thy blood*, and maintain it in me by *Thy Spirit,* *Amen, Amen.*

### 3. Collect,

3. Collect, for Health.

**I**T is the wonder of Thy providence O Lord, that a body subject to thousands of frailties and casualties every day, should enjoy health or life an houre; yet through Thy mercy I have both, at this instant. Lord continue to me what I have; and let me so improve it to thy honour, that Thou mayst continue it; and for Christ His sake, do not for any wickedness, smite me with sickness, I beseech Thee. *Amen, Amen.*

4. Collect, for Safety.

**F**orgive O Lord, the forfeitures I have made of Thy protection, by the wandrings of my life. *Ps. 91. 13.*

And though I have not been (as I should) a dutifull Child: yet be Thou O Lord, (as Thou ever art) a Mercifull Father. Forget not Thy fatherly goodness to me, who pray Thy pardon for offending Thee, Thy grace to serve Thee, and Thy providence to preserve me, this night, and evermore, through Jesus Christ our Lord. *Amen.*

5. Collect, for Friends.

**O** Lord, it is joyfull for Friends to love, and live together on earth, but the joy of joyes, all to live with Thee in Heaven. I beseech Thee, let this happiness

*Psal. 16. 3.  
Heb. 12.  
22, 23.*

piness be the Portion of all, whom Thou hast made more nearly, and dearly mine. Let us so live in Thy service, that we may dye with Thy salvation. Mean while, what wants of earthly good to any, give us : What is amiss, and offensive to Thy heavenly majesty in any, forgive us ; What is requisite to make us so to serve Thee now, as Thou maist save us then, in bounty bestow upon us : Truth and grace a-right to see, and seek Thy face, in Jesus Christ our Lord. *Amen.*

*6. Collect, for the Kingdom.*

Ezek. 18.

30.

Ps. 77. 1, 2.

Pro. 8. 16.

**O** Lord, we ly all in broil and blood, ( Pity us ! ) Our distractions threaten desolation to us, ( Preserve us ! ) Our sins cry loud for Thy Vengeance upon us, ( Pardon us ! ) Thy mercies have been great to this Nation ( Lord remember them ! ) Thy Deliverances of us have been many, ( Lord renew them ! ) that iniquity be not our ruine, let us repent, and ruine it ! The guilt and Blood upon us, forgive : Our breaches, repair ! The Order which may bring Peace, establish ! the Government Thou hast established maintain ! What is just, and right in Thine eyes set up ! what Thou seest evil,

evil, cast down ! What makes the Nation miserable, Remove : What may make it happy, Restore : Lord ! for Thy mercies sake, Say we have been miserable enough, and make us more happy ! Let the light of Thy countenance shine again upon us, and grant us peace ! The power and authority which may procure it, preserve ; and those to whom thou hast given that power, bless them to us, and us in them, and all in Thee, for Jesus Christ his sake. *Amen.*

*7. Collect, for the Church Catholick.*

**B**Ehold O God, and Father of our Lord Jesus Christ ; I, a Christian, and Child of His and Thy true Catholick Church, pray Thy mercies on my good and great Mother, and all my Brethren, and her children in Thee, and Thy Son. For Errours amongst them, send them Truth ! For Schism, Unity ! For Superstition, warrantable Worship ! For Confusion, Order ! For Profaneness, Piety ! For Variance, Concord ! For War, Peace ! That all may, as One body, with one mind and heart, and mouth, and knee, believe, love, confess, adore, and so serve Thee, and *Him, Whom thou hast sent, Jesus Christ* (the great Lord, *Joh. 17.3.* and

and common Saviour of us all) as Thou mayest save us all in the World to come ! O Thou Head of the Church, save Thy Body ! By Thy blood, cleanse it ! By Thy Spirit, sanctifie it ; By Thy power preserve it, and every limb of it, dear Jesus ! *Amen.*

8. *Collect, for the Church.*

**O** Christ, *Head of thy Body, the Church !* Let not This poor member of it amongst us, perish : what it is Thou seest ; Lord, with pity behold us ! what it was, Thou knowest ; O Lord, in mercy restore us !

Thy Primitive order in Christian truth and worship which is cast down, set up ! The present Confusions, Distractions, Innovations, Errors, which are got up cast down ! Set up Thy glory, O Lord, amongst us : And what is set apart to support it, do thou maintain, and continue to us, and Our posterities after us, for Jesus Christ His sake. *Amen, Amen.*

*Concluding Prayer.*

**B**ehold Lord I have prayed, Thy *Grace and peace ; with health, and protection, for my friends, the kingdom, and This, and Thy Church !* Grant good God, all the requests I have

have prayed of Thee ; or what more,  
I should have prayed from Thee ; or,  
what any else, have prayed with me ;  
for Christ Jesus His sake : In whose  
Name I have presented ; with whose  
Words I desire to perfume and perfect  
my Prayers : beseeching Thee, that  
His Spirit may breath in those words,  
in which I know I pray, both what,  
and as, I ought ; And therefore (as  
devoutly) confidently, say, *Our Fa-  
ther which art in Heaven, &c.*

*The Blessing.*

**T**He God of mercy and peace, Be  
with me ( body and soul ) and  
bless me, and all mine ; and those that  
need His mercy, this night and ever-  
more. *Amen.*

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*So ends the Evening Prayer.*

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**Prayer**



# Prayer against revolting in Religion.

**O** Thou Unchangeable Truth and Goodnesse ! Make me constant in both. Both for truth of Religion and goodnesse of Conversation ; continue me ever without change. Let me not change

*Jam. 1. 26.* a good life for a bad, lest I lose the blessing of my Religion, be it never so right.

*Mat. 15. 9.* Let me not change a right Religion for

*Act. 22. 3.* a wrong, lest I lose the benefit of my

*4. & 23. 1.* Life (though never so good.) I see O

*8. 26. 9.* Lord, examples of Apostacy every where ;

\* For many 100 years together prosperous but six are Christian, most Heathen. Bri. Enq. *Act. 13. 18. 19.* *Joh. 9. 28.* *Heb. 8. 2.* but let me not be, One ! I hear arguments for alteration in every mouth, but let me not heed, Any.

Nor, from the profits and honours, which follow the wayes of others ; Nor from the losses and persecutions, which the world meet me in mire. Let me not change for present prosperity, lest I turne Turk and take Alcaron for my Creed ! Nor for meer Universality, lest I become Heathen, and offer divellish Sacrifice, for thy service : Nor for shew and pretence of Antiquity, lest I turn Jew, and receive Talmud for Gospel. Nor for generall pomp of Ceremony

remedy with many, lest I take Poison  
for health, <sup>a</sup> and Pain for Life. <sup>c</sup> Not d Ap. 17. 4  
for a particular deformity of service of Mar. 23.  
some few, lest I lose a Limb for a Wen, <sup>27.</sup>  
and make a Rupture for strength! <sup>1</sup> Heb. 10.

With the present Roman-Catholick, <sup>25.</sup> Eph. 4. 16.  
as now he lies divided, and fallen from Joh. 15. 6.  
the Antient, let me not Unite, lest 16 Ro. 1. 8.  
maintain a Schism from the Primitive! <sup>1</sup> Cor. 1. 2.

<sup>a</sup> And from the Christian Catholick who-  
soever, let me not separate, lest I make a  
Schism.

In that Christian Church therefore,  
which is restored to ancient Apostolick  
Faith, with Primitive Discipline and  
Devotion, and Catholick for both:  
Wherein by Thy blessing I was happily  
Baptized and Born, Let me Live, and  
Die, and not depart from it all the dayes  
of my life.

Not for duty sake, (forsaking Her Rut. 1. 16.  
for poor) because my good Mother. Not  
for charity sake <sup>a</sup> (if her stronger child) <sup>b</sup> Rom. 14.  
for scandalizing my weak Brother. Not <sup>13.</sup>  
for shame, because the wind blowes; <sup>1</sup> Cor. 4. 9  
cross, <sup>1</sup> lest the Enemy blaspheme. Not <sup>9.</sup>  
for fear, lest denying God before men, He <sup>1</sup> Mat. 10.  
deny me for it before Angels. <sup>2</sup> Not for <sup>32.</sup>  
honour (because many do) that God may Mar. 8. 38.  
more approve me that do not. Not for Joh. 5. 24.

Con-

1 Cor. 11. 1 conscience sake, that it may appear to be  
 19. (not profit and credit, but) meer truth  
 and goodness, which I love above all.

Mat. 10. 2 Nor for salvation sake, lest I lose my  
 37. life with God, for saving it with men.

Mat. 10. 2 Nor for my Lord Jesus sake, who for my  
 39. example Himself witnessed before Pontius  
 Heb. 12. 2, 3. Pilate, a good confession! Nor for His

1 Tim. 6. 13. holy servants sake, who stood confessors  
 and fell Martyrs for his truth, after

Heb. 11. 36, 37. His, and for my, Example. O let me then

Act. 21. 13. (if so Thy will be), Witness it to bonds,  
 and seal it with my Blood, but not

Rom. 14. 8 Apostate from it, for what trouble or

Heb. 13. 8. Torment ever, shall come either in life or

\*S. Basil to the Emperours be Thine, and Thou Mine; I alwayes  
 threatening pre- Thy faithfull Servant, and Thou ever  
 fident, my blessed Saviour.

O Thou that art Yesterday, To  
 day, and the same for ever, Give me  
 Thy holy Spirit, to be to day what I was  
 yesterday, and to morrow, what I am to  
 day, \*alwayes what I ought to be (thine,  
 and the same,) for ever and ever. Amen!

Amen!

Theod. Hist. 14. cap. 17.

A Prayer for our Enemies.

O Lord Jesu Christ, who when Thou wast Reviled, Reviledst not again; When Thou Suffered, Threatnedst not, But Committedst Thy Cause to Him that judgeth righteously; And after Thy Holy and Heavenly Example hast Commanded us, To Bless them that Mat. 5. 34. Curse us, and Pray for them that Persecute us! We beseech Thee, give us grace, According to Thy Holy Precepts, Act. 7. 60. and Paterns, and the Presidens of Thy Luc. 23. most Meek and Humble Saints, to pray for our Enemies and those that hate us. Father forgive them that know not what they do! For all the ill they have despisedly done, and do us; Give them repentance Good God, that Thou maist forgive them! Shew Thou mercy to them that shew none to us! Even for those who are ready to shed our Blood, we pray Thee to shed Bowels of mercy. We beseech Thee, We beseech Thee, O Lord, let their Timely Conversion Prevent their Eternall Confusion! And if the Riches of Thy goodness & forbearance will not lead them to repentance, let Thy Judgements drive them to Conversion, P. 86. 17.

# Daily Prayers.

Pfal. 89.  
16.

Ezek. 33.  
11.  
I am. 5.  
21.

son. Fill their Faces with shame, that  
Thou maist fill their Hearts with Re-  
morse. Thou that wouldest not have a  
Sinner die, but Turne and Live ! Turne  
them Lord, that they may not Die. Turne  
them Lord, Jesus for Thy Mercies sake.  
Amen, Amen.

A Thanksgiving and Prayer for the  
use of our Senses, Limbs,

Wits, &c.

**O** GOD of my Health and Strength,  
and of my Salvation, I do humbly  
Magnifie Thy Great Goodnesse; for the  
use of my Eyes, the use of my Eares, the  
use of my Senses, For the use of my  
Tongue, the use of my Hands, the use of  
my Legs, the use of my Limbs. For the  
use of my Liberty, the use of my Wits,  
the use of my Means, the use of my  
Friends. For the use of thy Gifts, the  
use of Thy Graces, the use of Thy O-  
rdinances.

Omit  
any par-  
ticular,  
if any  
Want.

Lord make me sadly to Consider, how  
many Millions of men upon the face of  
the earth, want the many Mercies which  
I enjoy. Many being Blind, Deaf,  
Dumb, Lame, Deceap'd, Bred, Mad,  
Poor, Destitute, Mistrustants in Thy  
Church, Bxiles from it, Aliens to it.

Make

Make me humbly to Remember, that  
for my wickedness before Thee; and Un-  
worthiness to Thy Blessings, O Thou  
mightest, and maist most justly make me  
One of those Miserable Ones that do  
so want. But (Blessed be Thy Mercy) I  
am not so miserable!

O Lord for thy Mercies sake, I beseech  
Thee forgive me the bad use of the  
blessings which I have had from Thy  
Goodnesse, and not Employed them, and  
Thy Honour. And (to the Glory of Thy  
Selfe, and Comfort of Thy Strouer)  
Continue to me the use of all I have and  
Give me Grace, not to abuse any, what  
Thou maist Continue all for Jesus Christ  
His sake. Amen.

Pro. 1. 28. me of injury, and Call me for it into  
everlasting Adversity.  
O let me be better Relieved, and  
better Employed, than I am now;  
better my Only, but Iustification;  
and Thy present Favour, and  
Type of my future Felicity: Where  
I shall prosper without sin, or change  
for ever. As an Advance to Thy Ser-  
vice Lord Continue it, if an Hindrance  
to My Salvation, Remove it: Let me  
not

Daily Prayers

Prayers for Particular and severall  
Occasions and Conditions.

Prayer for One in Prosperity.

**M**Y Prosperity is Thy Gift O  
God! Not to make me Proud  
and Potent to Despise and Injure o-  
thers: Nor more Presumptuous and  
Privileged to neglect and offend Thee;  
But to oblige and engage me more a-  
gainst Sin, and Enable and Encourage  
me to Thy Service. And Let Thy End  
be my use of it, O Lord!

What Thou bestowest as a Blessing,  
let me not Turn to a Curse, and of a  
Staff of Help make a Sword of Mis-  
chief, lest Thou take mine away, and  
draw Thy Sword against me, and Cut  
me off in fury, and Cast me for it into  
everlasting Adversity.

PSAL. 1. 28.

O let me be better Resolved, and it,  
better Employed, that Prosperity may  
be not my Onely, but Little Heaven;  
A Sign of Thy present Favour, and  
Type of my future Felicity: Where  
I shall prosper without Sin, or change  
for ever. As an Advance to Thy Ser-  
vice, Lord Continue it; if an Hindrance  
to My Salvation, Remove it: Let me  
not



*Particular Prayers.*

not Prosper for a Time to Perish to  
Eternity. Sanctifie it better to me, or  
Take it from me, for Jesus Christ His  
sake, *Amen!*

*Prayer for One in Adversity.*

**A**Dversity is my Lot, but Thy  
Will, O Lord! So let me Eye it,  
and Improve it. To Reclaime me  
from Evill ways, and Approve me in  
Good. If so grievous to beare it for  
a Time, O God, what is it, to suffer  
it, and ten Thousand times more mi-  
sery then it, for Ever! If I be Ill then,  
let it be Thy Will to Reclaime me.  
And if Good, Thy Staffe to make me  
stand better in Grace, and Advance un-  
to Thy Glory; Thy Fan to Purge me,  
Thy Furnace to Prove Me. So Ad-  
versity to my Body; but the Prosperity of  
my Soull; let it come and Welcome O  
Lord! That my Soull may at last Ever-  
lastingly Prosper with Thee, in that  
Day of Blisse which knowes no cloud  
of Ill, nor End of Good, to Eternity!

Since it is a Signe of Thy Mercy, or  
Badge of Favour, and Means of Glo-  
ry, let me not be Impatient for it, I  
Ill under it; lest I Perpetuate my  
Woos to Two Worlds, and whom

Heb. r. 6.  
Ps. 15. 4.  
Jer. 15. 7.

1 Cor. 11.  
32.  
2 Cor. 4.

17.

Thou



*Particular Prayers.*

Jac. 1. 12.

Thou hast but for a Time, make my self  
Miserable for Ever

Jesus! Who didst go from a Crosse  
to a Crowne, and do it Crosse me, to  
Crowne me! Let me carry mine pa-  
tiently, that I may Come to Thy  
Throne, and not cast my self from a  
Crosse of woe, into a Gulph of Confu-  
sion.

From such Miscarriage under it,  
Lord deliver me! Dear Jesus. By the  
Merits, and Example of Thy Holy  
Crosse, and By the Virtues and Worke  
of Thy Holy Spirit, Do it for me,  
Sanctifie it to me, I beseech Thee,  
Amen, Amen!

*The Guardians Prayer*

**O** Thou Great Protector of all  
but Especiall Patron of the Poor  
and Destitute! By Thy Providance I  
am a Guardian, O give me Conscience  
to be a Good One. Let me Consider  
that though the Father of my Childe  
be dead, and knows nothing that I do,  
Thou livest, and seest and observe all,  
Who art both the Guardians Judge,  
and the Orphans Father. And will  
surely call me to an Account, and Con-  
demn me, if it be injurious to Him and  
Thy

Deut. 10.

Ma. 1. 23.

Thy Childe. Let me not therefore dare  
 to make an Orphan a Proy; Let me  
 not Cause or Suffer Spoile to be done  
 to his Manners or Goods, lest his vices  
 and miseries be required at my hands.  
 Let me care for him as my own; yea so  
 much the more, because both His Fa-  
 thers Will, and Thine, have Committed  
 him to my charge; and to shew Love  
 and Faith to him, will evidence an  
 affection good, not by Nature onely,  
 but Grace. Let me care for him as Thine  
 Own, and be no more false to the Son  
 of Thy Bowells, then to the Child of  
 my own. That at the great day of Reck-  
 oning, I may say with comfort, Behold  
 me and the Children whom Thou hast  
 given me! And Thou must say to my  
 joy, Well done good and faithfull Servant,  
 Thou hast been faithfull in a little, Be Mat. 24.  
 Thou Ruler over much! Lord, let me so  
 Do now by Thy Grace, and Do Thou  
 so say then, in Thy mercy, for Jesus  
 Christ His sake, Amen.

## The Orphans Prayer.

O Thou Ever-living God & Father Psal. 68. 3.  
 of all, but especially of the Father-  
 lesse! Be Thou Mine, Good Lord!  
 My Father hath left me a poor Or-

phan on Earth, Lord, be Thou my Father! Provide for me as a Father against all Wants; Protect me as Thy Child against all Wrongs! Ease me as a Father, of all my Cares! Comfort me as Thy Child, in all my Grievs! Instruct me as a Father, in all my wayes! Correct me as a Child, for all my Errours! Defend me as a Father from the hands of my Enemies!

**Pl. 91. 11.** Commend me as a Childe to Good Guardians, (Thy Angels!) Bequeath to me as a Father, my Portion on Earth! Prepare for me as a Child, Thy Inheritance in Heaven! Give me (as my Father did) His Blessing to be Thy Servant; and give me (what He could not) The Grace to be Thy Child. For Dependance, For Observance, For Patience, For Contentedness, For Humbleness, For Feare, For Love, For all Child-like Duty, Lord Give me Thy Grace!

Let all my Fathers Goodnesse ever Live in my Life; and let all his ill, be Buried at His Death; But after Thy Fatherly Precepts and Example let me ever live, in whom there is no Ill at all, but all manner of Goodnesse! O Give me Grace so to Be, and live, As  
Thy

*Particular Prayer*

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Thy Poor Child, So Thy Good Child  
O Lord. That Thou maist be Twice  
my Father (as Thy Orphan and Saint )  
I may have Thy Double portion, both  
of Protection; and Salvation ! Thou  
maist be to me a Double Blessing (My  
Sheild and Crowne.)

O Jesus ! that *wouldst not leave* Ps. 84. 12.  
*Thy Children Orphans and Comfort-* Joh. 14.  
*lesse,* have Care, and Comfort for me <sup>18,</sup>  
Thy Poor Orphan and Child. Take  
Care for me on Earth; but especially  
for heaven ! Have Care of my Life,  
but above all, of my Soul. For Thy ten-  
der Mercies sake, be my Kee, er and  
Comforter for ever. *Amen! Amen!*

*The Magistrates Prayer.*

**O** Thou Sovereigne of the World ! ! Tim. 6.  
I am Superiour to Others, but <sup>15.</sup>  
Subject to Thee, And by Thee, and for <sup>Ps. 2. 10.</sup>  
Thee, am made their Superiour ! Let <sup>Rom. 13. 1</sup>  
me not then do injury to any, lest I  
suffet punishment from Thee, for do-  
ing ill both Against Thee, and by Thee ;  
In whose Roome, and for whose sake,  
I stand above others in Authority ! By  
my Place, I have Thy Name, O God ! Ps. 81. 6, 7  
By my Power, let me not make my  
self a *Divell*, lest when I dye (as I must

D 5

do,

do) as a *Man*, Thou give me to the Torment our for my Cruelty, & Iniquity, and make me for ever the Subject of Thy Wrath, and His Tyranny. Lord Jesus, make me do right in Thy Name, that I may not suffer ill to all Eternity, I beseech Thee, for Thine Infinite and Endlesse Mercy, *Amen!*

*The Subjects Prayer.*

**O** Lord! What thou hast made me, let me be, content to be, Subject unto Power above me; *Subject not for wrath only, but for Conscience sake*, because Thou hast so made both Me & the Power! If I Resist the Authority Thou hast Ordained, I am Twice a Rebelle both against Heaven and Earth, (God, and Man the Deputy of God!) O! Let me not Dare it, lest a Double Plague befall me for it, in Earth & Hell, In my just Magistrate, let me see Thee (Thy Power In His Scepter, Thine Ordinance in His Power) And seeing both in Him, Conforme to His Will; when it Contradicts not Thine: But if visibly Crosse to Thee, My Sovereigne Lord, let me not Obey Him, lest I Rebelle against Thee, And for Fearing Man before God, be cast into the Prison Prepared for the Devil Where Eternall Torments

Rom. 13.

5.

Rom. 13.

2. 6.

Act. 5. 29.

Dan. 3.

28.

Mat. 10.

28.

Mat. 10.

33.

*Particular Prayers.*

Torments that lie upon me (Soul & Body) for following His Conduct, who Himself first Rebelled, and since Tempts all to Rebell against Thee. From Rebelling against just Authority, Keep me; and from Complying with Unjust, Deliver me, lest My Obedience as well as my Disobedience, Damage me! Keep me from both, and Deliver me, Dear Jesus I beseech Thee! *Amen, Amen.*

*The Masters Prayers.*

O Lord! I have a Servant, but am Thine! And so He is my Fellow, made by the Same Hand; Bought by the Same Blood; So, let me Eye him, and Use him, and not as my Slave. Let me not be Cruell to him (Back or Belly; ) Not injurious to him (Soul or Body; ) Let me do nothing Unjust or Unmercifull to him; lest Thou who art Just, deny to be mercifull to me.

As He is my Servant by thy Providence, he is my Brother by Thy Grace; A servant to me in my Family, but with me of Thy Kingdome: So let me Treat him as a Brother, and Use him as Thy Son; that Thou maist not for my Tyranny Disclaime me for Thy Child, & Discard me from Thy Crown.

So.

*Particular Prayers.*

So be it, For Jesus sake, from me to Him; that it may never be So from Thee, to me. *Amen.* O Lord, *Amen!*

*The Servants Prayer.*

**I**N my Christian Master, let me see Thee, O Christ, and so Serve and Observe Him; Not because His Eye is upon me, but because Thine, Sees me. And the more I do Professe for Thee, the more faithfull and Dutifull let me be to Him; Left whilst I Pretend to Religion, and Thy Honour, I raise a Blaspheemy, and Scandall on both: Let me not look at Thy *Blood*, which hath made me Equall with Him, but at Thy *Providence*, which hath made me Subject to Him; and at Thy *Will*, who wilt have me Obey and Serve Him: From being guilty of ill Service to Thee, and Him (Against both my Master in Heaven, and Earth) and Drawing Religion into the Conspiracy, Deliver me Good Lord, for Thy Mercies sake! *Amen.*

*The Physicians Prayer.*

**O** Lord! if I be Any thing, it is by Thine Ordinance, and as Thy Instrument; By an Understanding and Use



Life of those Creatures and Means, Col. 4. 14.  
 of which Thou art the Author : If I, Pf. 147. 3.  
 Cure then, let me not Usurpe Glory Pf. 103. 34.  
 from Thee ! If I Miscarry, let me take  
 the Infirmity upon me ! And O Lord !  
 Since I am a Man (not God to Heal)  
 Preserve me I beseech Thee from all  
 Willfull neglect and Hurt ; and Par-  
 don what is of Ignorance, and Invol-  
 untary ! O Thou Great Physician,  
 who dost never Erre, nor fail to help  
 when Thou art pleased to take in  
 Cure ! In whatsoever I shall Direct,  
 or Do, let Thy *Wisdom* go before  
 me, and Thy *Blessing* along with me,  
 that *Success* may Come after me !  
 And as I take Care of the Rich for  
 my Sake, let me Tender the Poor,  
 for Thine. A Patient for whom Thou  
 wilt both pay Thy Blessing on my  
 Labours, and Thy Blessednesse on my  
 Self. For whose Cure, Thou wilt both Mar. 15.  
 Satisfie me with Thy Comfort Now, 36, 40.  
 and Hereafter with Thy Glory ! So be it,  
 Dear Jesus, Thou Good Physician of Mar. 8. 16.  
 Mankind, and Me, when all were  
 Destitute, Sick and Poor, and had no-  
 thing to offer for our Health. Let no  
 Fee be so welcome as Thy Favour ! Let  
 me Heal like Thee, that I may be belo-  
 ved



ved of Thee, and of Thy Heavenly Father, In, and For Thee ! Amen, Amen !

*The Patients Prayer.*

Job 17. 4.  
Mar. 5. 26.  
2 Chron.  
16. 12.

**O** Lord ! I seek Help on Earth, but Hope it, from Heaven (without error I cannot otherwise seek and Hope.) Let me not then make my Physician my God, lest Thou smite me with Sicknesse for Robbing Thee of Thy Glory. Nor let me neglect Thy way to Health by Him, lest Thou Deny it me, for Going against thy Providence : Trust Thee I must, but not Tempt Thee ; Believe Thou canst save without Means, but not Tye Thee to Heal by Miracle ! So then, let me by Him, seek to Thee, and Do Thou So Direct His Thoughts, that He may not erre about me ! So blesse His Rules, that I suffer not by His Error ! But by Thy Blessing on me, and Him, may Finde what I seeke, and Have what in Thy Name I Aske and Hope ; Health to Serve Thee more Chæterly, and live more comfortably. For which end, with my Bodies, Give me my Soules Health, Thy Grace, Good God I beseech Thee. And let me now and ever above all things Aske, and Seek

Psal. 41. 4.  
Job, 12. 40

*Particular Prayers.*

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Seek, and Find That, with Thee.

Luk. 4. 13.

O Jesus the Phyſitian of Bodies and Souls ! By the vertues of that Balme and Spirit of Blisse (Thy Blood and Holy Ghost) shed to Heale and Save me ! For Thy Mercies sake, For Thy Me its sake, Dear Jesus, Give both to me ! *Amen ! Amen !*

*The Lawyers Prayer.*

**O** Lord ! When I *Plead* at the Bar, let me think Thou art the *Judge*, Psal. 82. 1. that I may not dare to Pervert or Puzzle Right !

When I give *Councell* in my Chamber, let me see Thee by my Chair, that I may Fear to Advise what I know to be ill ! Lord ! If I be not blind, I may see Thee, there ! All Judgement is for Thee, and Before Thee, Over Him that Sits on the Bench, and stands at the Bar ; Thou art Chief Justice, and Judge : (Thou art *about my Bed and Paths*) and lye I, or stand, or sit, or be where I will, *Thou spiest out all my wayes* ! O Then ! let me not Take Fees from man, till I Give my Soul to the Devil, and with *Judas*, Hire a way my Salvation, for Fee.

Deut. 1. 17.  
2 Chron. 19.

Psal. 139. 1

Mat. 26. 19.

Let me Councell and Plead Wrong  
for

Isa. 1. 17. for None, but Right for All; and for  
 Pro. 31. 9. none more then those who want Purie  
 Pro. 14. 21 and Power, to maintain their Right.  
 Job 29. 16 That what I lose at Mans Bar, I may  
 Mat. 25. find at Thine; Who wilt Pronounce  
 34. &c. me Quit for such Acts of Mercy, and  
 Require no other Evidence for my In-  
 heritance of Glory: let the Poor be  
 my Client now, that at That Day, I  
 Joh. 2. 2. may be Thine; and Thou, who art my  
 Judge, maist be my Advocate; Plead  
 For me, Acquitt me, Crown me, Be-  
 queath the Kingdom to me.

Dear Jesus! Now, and Then, be it  
 ever so with me, and to me, By Thy  
 Grace and Merits, I beseech Thee, My  
 God, My Judge, My Sovereign Lord,  
 and Onely Saviour, *Amen! Amen!*

*The Clients Prayer.*

**W**hy wait I so much on man,  
 and so little on Thee, O Lord!  
 Why so much Cost and Pains to save  
 my Estate, and so little to save my  
 Soul? Why such Unweariableness to  
 have my Will, and such tediousness  
 to do Thine? By this eager follow-  
 ing of my suits with Man, let me learn  
 to be more Diligent and Devout for  
 Thee, O God.

*Yea,*

Yea, even so, I may prosper better  
in my Earthly Suits, (Thy Blessing can  
make me Prosper; Informe Counsel-  
lors, Move Jury, Rule the Judg.) They  
will not Miscarry, if thy Favour be  
my Solicitor! O let me be Thy Client  
O Christ!

Ps. 27. 5.  
Ps. 4. 12.

In that Great Case, and Cause of  
Salvation, (as at that Great Day) be  
Thou my Advocate. And let not my  
Neglects of Suits and Supplications  
and Service now, be cast up on me in  
Thy just Judgement. When I cry to  
Thee my Judge for mercy, Then, Lord  
speed me! In my Suit now, if Thou  
seest it good; but in that mighty Cause  
of a Kingdom and Eternity, let me  
not be cast.

Mat. 25.  
35. & 42.

O Jesus that art to be my Judge, let  
me find Thee to be my Jesus then,  
and not now therefore neglect Thee  
my Lord and Christ; not for my Will,  
or Gain, or any Losse or Lust, I be-  
seech Thee Good Lord, Amen, Amen.

*The Courtiers Prayer.*

**W**Hat is Thy Favour O King of  
Heaven, when so much to be  
a mans Favourite! If he can, and will  
do much for his, what canst Thou, wilt  
Thou

Eccl. 6. 3.

Thou not do for Thine ? O my God let me not by any bad or base Acts, seek Mans, to a losse of thy Favour !

What is the Glory of Thy Court, when so much in Mans ? What Occasus of Delights in Thy House when theirs swimme with such Pleasures ? O Lord let not the Garnds and Glories of an Earthly Court, Keep me from the Joyes and Honours of Thy Heavenly Kingdom ! By an Inordinate Pursuit of them, or any thing on Earth, let me not draw on me, the Displeasure of Thee the King of Heaven, lest I be Disgraced and Discarded Thy Palace and Presence for ever, for Doting so much on those Vanities and Toyes of Time. Even then when Temptations Court my senses most, to neglect my

Gen. 39. 9. Soul, let me Keep a Court of Conscience clear before Thee, that Thou

1 Cor. 19. 25. mayst therefore value my Service more, and Give me a Greater Reward of Glory ; Even a Crown (above all

1 Pet. 5. 4. Diadems on earth) of Honor with Blis and Immortality. So be it O King,

Isa. 41. 1. of Heaven I beseech Thee, for His sake who is the Prince and Favorite of Heaven, Jesus Christ our Lord, Amen.

The

## The Beggery, or Poor Mans

## Prayer.

O Lord, as by Thy Providence I am  
 Poor in Estate, by Thy Grace  
 make me poor in Spirit, that whilst I  
 am a Begger on Earth, I may be an  
 Heir of Heaven, Preserved from Pride,  
 which makes the Soul Bankrupt of  
 Grace, and cast into the Prison of Hell,  
 (Blessed, Blessed then be the Provi-  
 dence that made me Poor !)

But let me not neglect a Portion  
 Heavenly Bliss, that have no Portion  
 of Earthly, lest I bring Two Worlds  
 of Woe upon me in Earth and Hell;  
 For Time and Eternity.

Jesus, that wast Poor to make me  
 Rich, let me bear my lot, because I  
 am but (as Thou wast) poor on Earth;  
 and teach me to Improve my poverty,  
 that I may be (as Thou art) Rich in  
 Heaven. If Riches hinder from being  
 so Rich, keep them from me, I be-  
 seech Thee: let me be a Begger, that I  
 may be Blest: Give me poverty so it  
 bring me to Felicity. By Thy Provi-  
 dence and Grace, bestow that on me:  
 Take not this from me, Lord Jesus.

Amen.

The

## The Hearers Prayer.

Luc. 4. 10.

1 Pet. 2.

1, 2.

Luc. 8. 14.

Act. 10. 33

Ira. 58. 1.

**K**eepe me from Wandring Looks  
and Thoughts, but especially from  
Fixed Lusts, O Lord ! without Pride  
and Prejudice, let me Hear, Resolved  
to Learn what Thou dost Teach, and  
to Do whatsoever Thou shalt Com-  
mand.

For Fashion or Custome, let me not  
Hear ; Or to passe Time, or please  
Others, or my Self : But as a Dutie  
(not Civility) out of Conscience, not  
so Humour, but Better my Soul. And  
Give me a Discerning Spirit to Keep  
me from a Deluded One : Let me not  
Believe every Word I hear, lest I  
make a God of Man : And Ill, or Er-  
ror, let me not credit upon any mans  
Word, lest I make the Devil my God.

With Judgment let me Hear, and Ac-  
cording to known Rules of Truth and  
Goodnesse, Discreetly judge what is  
New, and other, to be false and naught.  
Yet let me not Sit (as a Judge) to  
Heare and Censure, but Submit to  
Those, who from Thee, have the  
Charge and Oversight of my Soul.

And what I Learne let me Do,  
that my Hearing may not Aggravate  
my

1 Reg. 12.

22.

Ira. 8. 20.

Creed

and Deca-

logue.

Act. 17. 11

Gal. 1. 8.

2 Joh. 1.

10.

Heb. 13.

17.



my Sin, but Advance my Happinesse ! Joh. 15.

So let me Heare, and Do, I beseech <sup>22.</sup>

Thee for Jesus Ch. ist his sake. *Am. n!* Jer. 1. 22.

*Simon.* Luc. 11. <sup>28.</sup>

*The Husband-mans Prayer.*

**O** Lord ! I Toile in vain if Thou Ps. 127. 3.  
doest not Blesse me ! Blesse Then <sup>5.</sup>  
the Labours of my Hands, I beseech Hag. 1. 9,  
Thee ! Let me Reap what I Sow, and 10, 11. 21  
Receive what I Hope for ; And take Hag. 2. 17  
care to Enjoy honestly to my Comfort, Mal. 3. 10,  
others Good, and Thy Glory, what <sup>11.</sup>  
I Reap and Receive ! Pro. 3. 10.

As my Labour is *Eden-work*, let Gen. 2. 15.  
me (to my power), Preserve a State of  
*Innocency* in it, and with it, Having  
Enough in my Arms, and a Paradise  
in my Breast (Thy Blessing with the  
Peace of my Conscience.)

Lord ! let not me take pains to have Phil. 4. 7.  
my Feild Fertile, and let my Soul lye <sup>1.</sup>  
Barren ! A Barne full of Goods, and Heb. 6. 9.  
Heart Empty of Goodnesse ! Let me <sup>a</sup> Jer. 4. 3.  
therefore *Plow up the Fallow Ground* <sup>b</sup> Luc. 8.  
of my Heart, by Repentance, <sup>11.</sup>  
into it, the Precious Seed of Thy <sup>c2</sup> Tim. 4.  
Word in due Season, with Faith <sup>3.</sup>  
*Harrow* it, with pious meditations, <sup>d</sup> Psa. 1. 3.  
*Fence* it with wholsome Precepts, <sup>Luc. 1. 19.</sup>

Ask



Aske, and Wait (as the Sun and Early  
 e Isa. 55. and Later Raine<sup>n</sup>) The Influence of  
 10. Thy Heavenly Favour, and Spirit (in  
 Humble Prayers.) That (as Good  
 f Mat. 12. Ground) I may not be Barren and un-  
 13. fruitfull in the Knowledge of our Lord  
 2 Pet. 1. 8. Jesus Christ, but filled with the fruits of  
 Pla. 2. 11. Righteousnesse; Growing in Grace, To  
 2 Pe. 3. the Entrense of God, That at the End  
 18. of the World, when the Tares of the  
 Phil. 3. 11. wicked ones shall be Bundled and  
 Col. 2. 19. Burnt in Fire, I may (as Thy Good  
 1 Thel. 3. Wheat) be Gathered and Garner'd in  
 19. Rooms of Blisse. And in the Meane  
 Mat. 13. time Have a Former Harvest of Peace  
 30. on Earth, Till the Latter come of Thy  
 Eph. 6. 10. joy and Glory in Heaven.

O Thou Great and Blessed Hus-  
 bandman of Souls, Teach me thi<sup>n</sup> Ho-  
 ly Husbandry of my Heart, to be Thine  
 in Grace, that I may Grow Rich in  
 Eph. 1. 6. Glory.

And when my Life is cut down by  
 13. Death, my Soul may be Laid up in the  
 Mansion of Immortality, Through the  
 Precious Merits and Operations of Thy  
 holy Blood, and Spirit, O Lord, Amen.

*The Tradesmans Prayer.*

**T**O Buy and Sell, Thou dost Allow, *Lev. 25.*  
 O Lord ; But Deceits and Dis-<sup>14</sup>  
 honesty, Thou dost Condemne ! Let *Levi. 9. 19*  
 me not Condemn what Thou Allow-<sup>30</sup>  
 est, Nor Allow, what Thou Con-*1 Thes. 4.*  
 demnest ! *6.*

What I know to be Ill and Unjust  
 in my Way, let me not Do at all.  
 What I doubt, let me seek to be In-  
 formed, that I may Know, and accor-  
 dingly Do ! Let not *Custom* in Ill  
 Take away the Sense of my Consci-  
 ence ; Nor *Community* Carry away  
 my Soul, against Thy Law, and Its  
 Light. *Exa 12. 21*

O Lord ! Thy Heaven is no Ware  
 to be exposed by me to Sale ! O let  
 me not Sell my Soul with my Com-  
 modity, lest I give away my Salva-  
 tion to the Bargain ! *What will it pro-* *Mar. 16.*  
*fit me to gain the whole World, and lose* *26.*  
*my own Soul ?* Or, What shall I  
 take in exchange for it ? Shall I then,  
 Swear, Lie, Oppresse, Extort, Mete,  
 Weigh, Cheat it away, for a little  
 Gain ? O Keep me from that Mife-  
 rable Merchandise, This Wofull Ex-  
 change ; To Take a little Money for  
 that

aa. 20. 28 that which cost so much Dear *Blood*?  
 For a poor *Penny*, to Sell so Rich a  
*Perpetuity*! Let me not make my self  
 a Miserable Banckrupt to Eternity, to  
 save my self from being a Begger for a  
 Time! Yea, in the way of Diligence  
 and Honesty, Thou canst make me  
 Rich; And if I do forsake that  
 way, Thy Curse may Meet me<sup>b</sup>, and  
 justly make me a Begger on Earth,  
 who have so wretchedly made my self  
 a Banckrupt in Heaven. Lord let it ne-  
 ver be so with me! If my Baggs below  
 be Empty, let them be Full above<sup>c</sup>;  
 Let me not be Rich in State, and Poor  
 in Conscience. A Prince Abroad, and  
 Peasant at Home. Have Abundance  
 in my Factory, and nothing in my  
 Country.

a Pro. 10.

22.

b Pl. 34. 10

Mar. 6. 33.

c Job 20.

15, 16, 9.

Heb. 2. 13.

Eccl 9.

Hag. 1. 6.

1 Tim. 6. 9

Pro. 28. 20

Luc. 12.

33.

Heb. 11.

14, 15, 16.

Pl. 49. 17.

Luc. 12. 21

In the way of well and just Doing,  
 make me to Depend upon Thee, and  
 Pray Blessing from Thee; and in that  
 good way to make us Rich, Lord give  
 it me, I beseech Thee, for His sake,  
*who became Poor, to make us Rich,*  
*Jesus Christ our Lord, Amen!*

The

*Tutors or Teachers Prayer.*

**O** Lord God, Father of Lights, Jam. 1. 17  
 from whence cometh every good Ex. 36. 18.  
 and Perfect Gift, Dan. 1. 17

All Arts, are Thy Works, Thou art Pro. 2. 6.  
 the first Master and Teacher of them  
 all ! I pray Thy Blessing therefore on  
 me, and the Children of which I am  
 the Teacher !

Let me *Carefully* Consider, that I  
 have so many Fields to till, as Chil-  
 dren to teach, and accordingly to ten-  
 der them. Not harshly to Teare, but  
 gently to Break up these Fallow  
 grounds, and Diligently to Sow the  
 Seeds of Knowledge and Vertue in  
 their Minds, and Wills. And Patiently  
 to Expect from Heaven, (in due Sea-  
 son) the Fruits of what I sow.

Let me *Prudently* Observe, What  
 each Parcell of Ground will best Bear,  
 That I may not Over-cloy Some, and  
 Underfow Others, but justly Distribue  
 and Measure out my Seed.

Let me *Conscionably* Consider, that  
 Children are not more their Parents,  
 than Thine ; Put by Thy Fatherly Pro-  
 vidence into my hands, the better to  
 Polish and Perfect their Minds ; and  
 that Heb. 12. 9.

Luk. 16. 2. that Thou wilt one day call me to an Account for Thy Jewels !

Pl. 34. 11.  
2 Col. 6.  
11.

Let me *Comfortably* Consider, That they are Mine as well as Thine. As Fashioned and Formed by me to Knowledge and Goodness, I am Father of their Minds, and they, The Begotten and Borne of my Pains and Cares ! And Their Souls from my hands took that First Seed, by vertue of which Through Thy Grace, they grow to be Good Children in Thy Church, and Heirs of Thy Joyes.

Lord, let me every way Consider, with *Care* and *Wisdom*, and *Conscience*, and *Comfort*, Thy Providence with their Capacity, and My Advantage with Thy Interest ; That I may Serve That, and Observe This ; And Preserve This, and Promote That. That so I may at that Day Give up my Account with joy, and say, *Behold I and the Children whom Thou hast given me !*

1 Cor. 13.

For which End the better to Discharge my Duty to Thee and Them, I humbly beg Thy Fatherly Blessing on me and my Children ! Bestow it on us for Thy Christ His Sake, O Lord ! *Amen.*

*The Schollars, or Pupils Prayer.*

**O** Thou Eternall Fountain of all Wisdome and Goodnesse, give my Heart a Capacity to Containe so much, as Thou see'st to be most for my Blisse and Thy Glory : And Poure from Heaven so much into me, as will Fill my Capacity ! And Blessè Those Hands on Earth, by which Thou in Thy Providence art pleased to Derive it unto me ! And let me with all Diligence and Willingnesse be ready to Receive and Take it into my Heart, and not Heedlesly Spill and Lose out of my mind, what They and Thou dost so put in.

And Teach me, as *Knowledge*, which will make me a Man (not a Beast ; ) So *Vertue*, which will make me an Angell above Man ! And, as I have much Reverence for Those Masters, who teach me Knowledg, let me have most, for those Divine Ones, who teach me Thy Service. And Double Honour let me ever Have and Give to those, who teach me Both those Good Lessons of Knowledge and Vertue, And furnish me with all Learning both Humane and Heavenly, to make me live

Ps. 49. 12.

Luc. 20. 26

2 Pet. 1. 4.

1 Tim. 5.

17.

Ever well, both for Time, and Eternity.

Pro. 8.12.

Col. 1.19.

Col. 2.3.

As I am Mans Schollar, make me ever Thy Disciple, O Christ, *Wisdom* of the Father; In whom (as Waters in the Ocean) *are all the Treasures of Knowledge.*

Enrich me with some measure of Thy Heavenly Understanding! Give me Wisdom to Know and Believe Thee, and Grace to Love and Serve Thee, and withall Reverence to observe my Tutors and Teachers in, and for Thee. And do Thou bless their Studies and mine, that they may Convey all good learning fit for me, from Thee. Lord Jesus grant all this Good to me, for Thy Great Mercies sake! *Amen!*

*Single persons Prayer, Intending, For, or Not against Marriage.*

**O** Lord, who knowest what Condition is best for me, and disposest all *for good to those that love Thee*; Let Thy Hand of Providence lead me to that Course Thou seekest best, whether a Married, or Unmarried life.

If my mind encline to Marriage, let Wisdom go along with me, and Thy Grace guide me to make my Choice!

And



And since out of all Mankind I am to  
Cull, and Take my self One, with  
whom to Bed, and Board, and Dwell,  
and live in weal or woe, till death; Let  
me, look out One of that *Goodnesse* of  
Spirit which I ought to Love; and of  
that *Likenesse* to mine, which, will  
make me more naturally to Love as I  
ought. Then let me consider the *Stock*  
and *Branch* in and on which I am to  
Graft, and the *Root* on which I must  
maintain Branch and fruit in that Stock  
(next to Soul and Body) Honest *Parent-  
age* and *Means*.

1 Cor. 13.  
39.

Let not the World carry me away to  
look above all, at Estate, lest I Wed my  
self at once to a *Wife & Woe,*  
*Husband & Firebrand,* \* *As the*  
*Sex is, that*

And let not my Friends Drive me  
to such a Match of Mischief, lest they  
entail upon me more Troubles then  
Means, and become Parents as much  
of my Misery, as my Body. Without  
them, let me not dare to Contract so  
great a business, lest I have their Curse; Gen. 20. 21.  
And with them make me fear to Gen. 27.  
strike no better a Bargain, lest I want  
Thy Blessing. Encline my heart and  
theirs Good Lord, not to the most  
wealthy, but happy choice, that I may

46.  
Gen. 28. 1.  
Gen. 34. 62.



live with content (the Heaven on Earth) and dye with Comfort, because I then go to a better Heaven. What will bring me those Two *Good-Estates* make me, and them Esteem and Value, for my Richest Match.

And do Thou by Thy Providence and Mercy make it for me (if any) for Jesus Christ His sake, *Amen.*

*Single Persons Prayer, Resolving Virgin-life: or, The Virgins Prayer.*

1 Cor. 7.  
34.

SINCE I have a Will to Contain my self in Single life, and choose it for a Freedom from Wordly Cares and

1 Cor. 7.  
32.

Troubles, the better to Intend and Mannage the businesse of a Holy and

1 Cor. 7. 7

Happy One; Give me O Lord the Gift to my Will; and Conscience with both, to Have as a Body for lust unknown to Man, so a Soul for all Fidelity well known to Thee: Let

1 Cor. 11.  
3.

my Soul take Thee my Dear Redeemer for my Husband, and do Thou

Eph. 5. 23,  
27.

make me Thy Chast and Undeiled Spouse. Thy Bed (in my Heart) make

Cant. 2. 7.

me to Keep without blot, that Thou mayst sleep there in my Peace, and I

Jer. 6. 16.

rest in Thine. And when the Joyfull Marriage day shall come, and Thou

Mat. 11.  
28.

The Blessed Bridegroom Appear in  
all

all Thy Glory, I may have for my Double Virginitie, a Double Honour and Crowne (One for my Virgin-Body, and Another for my Virgin-Soul.)

Apo. 14. 4

How resolved so ever, let me not Vow that of my Body, lest I lay a Snare for my Soul, and Satan take me in the Snare; but with as much Conscience and Constancy set my self to maintain that Estate, as if under a Tie of the strictest Vow. And more conveniently, because with more Freedom then a votary in those Bonds, as without all Tie, but of Conscience.

1 Cor. 7. 5

Whatsoever my Condition, by Thy Providence shall be; Give my Soul the Gift to Keep Her self Perpetuall-Virgin before Thee. Make me remember my End to which I go, and the Time when Thou wilt come. That I may timely prepare the Oyle of Grace in my Heart, sufficient to hold out in the Lamp of my life. That (if not a Double) I may be found a Wise Virgin by Thee. And when the Secure, and Foolish shall be Barr'd and Excluded the Doors of Bliss, I may be let, and taken into the Mansions of Thy Eternall Felicity. Blessed Bridegroom of

Mat. 25. 11

Mat. 25. 41

Mat. 25. 10

my Soul, for that happy *Marriage, Meeting and Dwelling*, ever Fit me, and to it, in Thy good time Bring me, For Thy **Great Mercies**, and Merits Sake, *Amen, Amen!*

*The Martyrs Prayer, or for One unjustly Condemned, and to be Executed.*

**O** Lord and Judge of the World!

Psal. 94. 2.

It is hard for Flesh and Blood that deserves not Bonds, to Hear, and suffer the Doom of Death : Yet since

Mat. 10.

29, 31.

Rom. 6. 12

1 Pet. 4.

14, 16.

Mat. 5. 10,

11.

2 Tim. 2.

12.

Jam. 1. 12.

Apo. 2. 10.

2 Thes. 1.

1, 6, 7.

1 Pet. 4. 16

it is not without Thy *Providence* that

I must suffer by the sin of others ; nor

against Thy *Justice*, since by Thy Law I

deserve to die for my own ; nor a-

gainst *Honour*, since to Die innocent is

to be Crown'd with a Martyrs death ;

nor against *Blisse*, since suffering for

Thy sake will raise up my Body and me

at the last day to a more Glorious

Crown ; nor against Thy *Goodnesse*,

for Thou wilt Acquit my Innocence at

that day, though Man condemne me

now for **Guilt**; Let me suffer as a *Chri-*

*stian*, though used as a *Heathen* ; and

depart as a Saint, though I die as a

*Malefactor* ; With *Prayers* in my

Mouth, *Courage* in my Spirit, *Hope* in

my Heart, and *Comfort* in my Con-

science.

## Particular Prayers.

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science. If my Blood be spilt by the Heb. 12.22  
*ignorance of Men, Father forgive them* Act. 2.15  
*that know not what they do !* If of *Ma-* Act. 8.60  
*lice*, give them Repentance to wash off  
 their **Guilt of Blood** : If I cannot sa-  
 tisfie them, and make them see my In-  
 nocence, let me Blessè and Magnifie  
 Thee that I have it. Job 16.19

O what a Horror is it to Die with  
*Guilt*, when so much Trouble to Die  
 even with *Innocence* ! Blessed, Blessed  
 be Thy Name O Lord, that I am clear  
 of that for which I am to die ! That  
 I shall sleep my last in a Martyrs *Chair*,  
 and lye Buried in my Saviours *Bed*. A  
*Witnesse* of my Truth with Blood, and  
*Defender* of Innocence, to Death !  
 With that Spirit and Conscience,  
 which would (by Thy help) be Marty-  
 red for Thee, (Thy Holy Truth) O  
 Christ !

O let me not Elot my Innocent life,  
 by too much shame or dread of Death.  
 Let men know, it is Conscience of my  
 common Sins, (not that which is Im-  
 purd to me) which makes all my fear Heb. 9.27  
 to Die ; Because then to appear be-  
 fore that Great Judge, in whose Sight  
 (if He enter into Judgement) No man Pf. 143.2.  
 can stand that doth live. And therefore Pf. 130.2.

E 5

take

take Courage, because I can, and do Appeal to that Righteous Judge, who is Witnesse to my present Innocence, and will Pronounce it as Judge in that Day, at His Dreadfull Bar; When Angels and Men shall be made Witnesses of that Just Sentence of His for me, for want of which now I am made a Spectacle to the World, to Men and Angels! When Judge and Prisoner both must stand at the Bar; and Judges (unjust shall be Condemned, and Innocents Condemned) shall be Acquitted. Yea, the Innocent shall Judge their Judges.

To the Judgement of that Day, let  
 1 Cor. 6. 9 me Refer my Cause. To Thy Mercy  
 1 Pet. 2. 23 now commit my self. To Thy Pity  
 Commend my Enemies! To Thy Blessing, my Friends. To My Saviours Bosome, my Soul. To His Bed, my Body. To Rest and Sleep, till He awake  
 Phil. 3. 21. it to His Glory, and my Immortality  
 1 Thes. 4. 17 in Heaven; Where my Innocent Soul  
 24. (washed with His Blood and made fully Innocent) \* shall With His Holy  
 1 Cor. 15. 14. Saints and Angels live with Him in joy  
 \* Ap. 7. 24. of All Good, and never see, or suffer,  
 1 Thes. 4. 17. more Ill to Eternity! So be it O Lord,  
 Apo. 7. 17. to my Enemies, to my Friends, to my  
 Body,

Body, to my Soul, to my Self;  
So be it, now and evermore, *Amen,*  
*Amen.*

*The Prisoners Prayer.*

**T**Hough my Body be Bound, Lord! <sup>2 Tim. 2:1</sup>  
let my Spirit be Free! Nor Cap- <sup>26. & 3:6</sup>  
tive to Satan, nor Vassal to Lust! Let <sup>Tit. 3:3</sup>  
Thy Mercy therefore free me from the <sup>Pro. 5:7</sup>  
fettters of Guilt, and Thy Grace Deli- <sup>Rom. 6:14</sup>  
ver me from the Power of Sin. O  
Thou Great and Blessed Redeemer of  
Mankind (by the Price of Thy most <sup>Eph. 1:7</sup>  
Pretious Blood) Redeem my poor <sup>Apoc. 1:9</sup>  
Soul from Sin, and Satan, for Thy  
tender Pity and Mercies sake! And  
let me, by the strength of an Humble  
and Holy Resolution, with an Hearty  
Repentance set my self to Break off  
my Bonds, that Thou maist Succour  
me by Thy Grace, and so I may be  
twice Redeem'd. Once by Thy Dear <sup>Joh. 8:36</sup>  
Blood; and Again, by Thy Good Spi- <sup>Rom. 8:1</sup>  
rit O Lord! And since I cannot else be <sup>2 Cor. 3:17</sup>  
once saved, I beseech Thee, let me be <sup>Tit. 3:5</sup>  
so twice redeemed.

From Chains of everlasting Dark-  
ness in the Gaol of Hell, Good Lord!  
Deliver me! and from Preferring the  
Slavery of Sin and Chain of Satan,  
before:

before the Freedomes of Thy Blood and Spirit. Keep me, lest Thou Deliver me up (most justly) to that Dungeon of Eternall Death ! And from Continuing, and Delighting in Sin, to the Neglect and Contempt of both My Heavenly Ransome and Thy Grace ; Hold me, that I run not after such wicked and Damnable Preferment.

If Others grow more Debaucht because Restrain'd, (and most Prisoners follow the course of others,) let not me be so Desperate, lest I lye for it in double Chains, as an Offender both to Mans Law, and Thy Justice. Such Examples let me shun as Devils, their Comforts as Serpents, and their Courses as Hell. The Company which after a Good Conscience goes for Heaven ever, and more carefully for their present bondage, let That be my Choice and Use ; such let me Lead or Follow in the way of Vertue and Holinesse ! But Guides and Councels to Vice and

Mar. 7. 13. Profanenesse, let me forsake, as being  
 Isa. 59. 8. Every where the Broad way to De-  
 Rom. 3. 17 struction, but in a Prison, the High-  
 Mat. 11. 28 way from One, to Another, Hell. If  
 I have run that Bad Course with any,  
 let me Repent, and Returne unto a  
 Petter,



Better, and Go, and Keep on in the way of peace.

That I may have a Free Soul Enfranchized in my Saviours Blood, and Ennobled by His Spirit, (even whilst My Body is in Prison) and a Blessed Soul in Thy Glory, when my Spirit shall be delivered from my Body.

Son of God, make me thus Free, Now, and Then ! Thou that wast once in Bonds thy Self on Earth, but now art in the full Freedom and Glory of Heaven ! My Dear Redeemer, Do Thou so Free me for Thy Mercies sake, Amen !

*Prayer for a Prisoner of Debt.*

O Thou Great Creditor, to whom all Sinners are Debtors, Discharge me of the Debt of my Sins, that I may with more Comfort Endure, whatsoever I suffer for any other Debt ! And since without Repentance Thou dost Discharge None, and without Amendment, allow no Repentance ; Let me Heartily Repent my Sins, that I may have Thy Acquittance for the Debt, and Really Amend, that Thou maist Seal, and the World Witnesse, my Acquittance and Repentance. That

Luc. 7. 41.

Act. 3. 19.

Mat. 3. 8.

Act. 26. 20.



That so before Thee, I may be Quit and Free.

For Bodily liberty, They Will be done ! Move their Hearts that have power of it, to have pitty on me. Move their Consciences to pay me, the Charity they owe me. That as they Expect Thy Forgiveness of their *Talents*, they may pardon me my *Pence*, lest whilst they Exact my Debt, they Encrease their own.

Rom. 13. 8

Mat. 18.

32. & 35.

But let not Iniquity to any, put, or Keep on my Bonds, lest in Going to my Prison as to a Sanctuary of Deceit to Defraud others, whilst I make myself Mans Prisoner, I enter myself the Devils too, lying as fast bound to Hell, as a Gaol : And finally Cheat my Soul of Heaven, for Willfully wronging man on Earth. If Means fail for my Discharge, let their Mercy give me mine, that for that mercy,

1 Cor. 6. 8

9.

Mat. 6. 12.

14.

Thou maist give them theirs. If Ability serve to pay, what in Equity I owe, let me Discharge, lest I live and die in debt to Thy justice and my conscience, for which Neither will give me a Discharge. Let them pay what they owe Thee for Thy Love, and me for Thy Sake, in Charity ! And let me pay what

what I owe them by Mans Law, and Thee for Thine, by Common Equity. That at that Great Day of Accounts, Thou maist Discharge us all for having done those Christian Offices which forbid all Injustice and Cruelty ! O let us now Discharge them, and Do Thou then Discharge us, for Jesus Christ His Sake. *Amen.*

*Prayer for a Prisoner of Crime.*

**O** Lord ! By my Sin, and Thy Providence, this shame and woe is brought upon me on Earth ! O Sanctifie it unto me by Thy Grace, that it may keep me from the Eternal woe and shame of Hell. Let me no longer live and lye in the Bonds of iniquity, lest Thou give me up into the Devil, as well as the Keepers hands, and when my Soul shall be Quit of the Prison of my Body ; I be had to the Prison where I shall lye in torment to Eternity.

Act. 8:23.  
Rom. 7: 8  
Mat. 5:25.  
2 Pet. 2:4.

What the Church did not, let the Prison do ; Teach me to Fear and Serve Thee : To Repent a Bad life, and live a Better, Before Thee. Let me make a Church of my Prison, my Gaoler, a Preacher, and His Chains Lessons

sons and Lectures of good life, and Piety.

But let me not be one of them which make a Hell of the Gaol; Abusing their Restraint from liberty, in an Excesse of all Villanie. Deceive, Dice, Drink, Drab, Debauch, Swear, Roare like Devils. The Apparitions of such Vile Bodies let me flie as Ill Spirits, and never make one of those Incarnate Fiends. Let me believe One Hel to be too much, and not make Two for my Torment (One by my Sin on Earth, and Another for my Sin in Hell.) Let me profit better by my Prison, by the little Hell where I am, to Dread the Great One to which such Devilish Courses draw, and drive me. And to Learn and Go more diligently the way to Heaven, lest I come at last to the Hell of Hells.

From such a Going out of this Prison, Lord Deliver me; and from such Hellish wayes and works in it, Keep me, for Jesus Christ His sake: *Amen!*

*Prayer of a Prisoner for some Capital Crime.*

**O** Lord God and Great Judge of the World! Since my Crimes against Man

Man and Thee have laid me in chains,  
and threaten me with a sad Doom  
of Death, and the Curse and shame  
of an Untimely Grave : Let me make  
a Pulpit of my Prison to Preach me  
to Repentance, and a Sermon of my  
Shackles , to teach me Thy Service.  
Turne my Gaole into a Shop, to  
Trafficke for Heaven, and an Ex-  
change of all Devotions, that may  
Gain me Salvation. Let me Fast and  
Pray, Read and Meditate, Conferre  
and Hear, Confesse and Communi-  
cate; and in and for these Holy Com-  
modities of my Time and Soul,  
spend the Hours which remain of my  
Life. Weeping and wayling bitterly  
the waists which I have formerly made,  
and many do, upon Vices and Vanities,  
miserably mispending pretious Life and  
Time. Let me lose no Minutes now,  
that have lost so many Years already.  
Oh ! Let me not Deferre to my last  
Night and Houre by Repentance to  
make my peace with Thee my God,  
Considering that Eternity of my  
Weal or Wo, depends on those few  
Remains and Minutes of life : And  
that the Comfort of Death consists in *Isa. 38.3.*  
a Good life past, not in a present Re- *Eccl. 9.10.*  
pentance.

penitance for ill done, when I have no longer power or time to do it.

Make me Good Lord so wile a Merchant of my time and woe, that I may Gain Eternall Life for Death, if I Die; and Exchange a Wicked life for a Holy one, if I live. Before Thee My Great Judge, let me presently Summon my soul and life past, and for all my ill, Damne my self, that Thou maist not Condemne my Soul.

2 Cor. 11.  
31.

By Thee, Dear *Jesus*, the Blessed and onely Mediator and Saviour of the world, let me Appear and Appeal to Thy Father the Great Judg to procure my Pardon, when I have Condemned my Self.

2 Pet. 1. 17

From Thee, O Thou *Holy Ghost* of God, and Heavenly *Comforter* of sad and Sorrowfull Souls, let me have Grace not to fail in Spirit or Duty, when I make my first Appearance, and my last Appeal.

When Justice layes my Blood upon my own Head, *Jesus* let Thy Blood be upon it too ! Not the Guilt, but Merits of it be upon me, then ! Thy Precious and Innocent, to purge my vile and Guilty Blood. By Thy Gracious Work, O Holy Spirit of Grace and Peace,

Peace, let it be effectually, to purge my Soul : Present it without Spot into Thy Heavenly Hands , O Father of Mercies ! Into Thy Hands, I do now Commend it ! Into Thy Hands, O, then receive it. O Holy, Blessed and Glorious Trinity, Father, Son, and Holy Ghost. *Amen ! Amen ! Amen !*

*Prayer for a Dying Malefactor.*

**O** Lord Jesu Christ, who Thy self Gal. 3. 13.  
was once Hanged on a tree, Col. 1. 20.  
for the Salvation of the World , By  
the Blood of Thy Crosse, be the Savi-  
our of my Soul ! My Poor, Guilty,  
Sinfull Soul, Save by Thy Pretious  
Blood, O Christ. My Hope, My  
onely hope is in Thy Blood, Thy Pre-  
tious Blood ! O Thou who didst save  
the Penitent thief on his Crosse, Be- Luc. 23. 43.  
hold me a Miserable Malefactor on  
My Gibbet ! A Wretched but a Peni-  
tent one ! Now, now, Dear Saviour  
at my last Houre have Mercy on me,  
do not leave me ! Into Thy Mercifull  
hands O Lord I commend My Spirit !  
In Thy Blessed Merits onely, I hope  
for Mercy. By Thy Pretious Blood, I  
beg it. O let that Blood which is E-  
nough to save a World, be sufficient, 1 Cor. 5. 9.

1 Joh. 2.3

1 Tim. I.

15.

To save a Soul ! Let that Blood which is a Propitiation for the Sins of the whole World, be a Satisfaction for one Single Sinner, though one of the most wicked, and wretched ones in the World. And let that Holy Spirit which gives breath to all, give strength to me, now Lord in my last Houre and Agonie. By Thy Holy Spirit Sanctifie and strengthen me. Now, now, Lord Jesus, my poor Sinfull Soul which Thou didst buy with Thy Blood, save from Eternall Death ! My Trembling Departing Soul, support and save, and take to Thy Mercy. Save me by Thy Merits, and take me to Thy Mercy, *Lord Jesus Receive my Soul ! Amen ! Amen !*

2. Prayer for a Dying Malefactor.

**I** Confesse before Thee and the World, O Lord ! I have lived a Wretched Sinner, but I Die a Penitent ; I have sins enough to Damne a Thousand Souls, but Thou hast Blood enough to save Millions. I have a most Polluted Soul, but Thou hast a more sanctifying Spirit. O Lord, Pardon my sin in Thy Infinite Mercy, Save my Soul, by Thy pretious Blood, and sanctifie



sanctifie my Soul by Thy Holy Spirit !  
 I do, from the bottom of my heart,  
 Repent my wickednesse ! Lord accept  
 my Repentance ! I doe with all my  
 heart beleaze Thee, O Jesus, to be the  
 Son of God and Saviour of the world,  
 Lord help my Unbelief ! And I do A<sup>c</sup>. 8. 37.  
 with all my heart and soul, pray the Joh. 4. 42.  
 Grace of Thy Holy Spirit, that I may Mar. 9. 24.  
 Repent and Believe as I ought, Lord  
 grant me Thy Help ! Thy Grace O  
 Holy Spirit, to Fit me for Heaven !  
 Thy Blood O Jesus, to save me from  
 Hell ! Thy Mercy, O Heavenly Father  
 to Receive me to Thy Glory. Lord  
 Receive my Soul, for Thy Mercies  
 sake, Lord Jesus Receive my Soul !  
*Amen !*

*Prayer of a Husband for a Wife.*

**O** Lord ! Thou hast made the Wife  
 the weaker Vessell, yet a neces- 1 Pet. 3. 2.  
 sary one : Man the nobler of the two, Gen. 2. 18.  
 yet the Woman next the Man. He is 1 Cor. 11.  
 her Head, but she his Crown ! let me 3. 9.  
 then tender her as weaker, and be- Pro. 12. 4.  
 nour her as a Vessell of worth. So 1 Pet. 3. 7.  
 Weak let me never be, as to give her my  
 Power ; nor so Wicked, as to make her  
 the Mistres of my Conscience. So Ty-



*various* let me never be, as to make  
 1 Kings her my Slave : nor so *imperious*, as not  
 21.9. to allow her of my Council. Let me  
 Col. 2. 19. value her well, but my self better ; and  
 Gen. 21. love her much, but Thee more ! If she  
 11. play *Eve*, let not me be *Adam*, (take  
 Mar. 19. the forbidden fruit from her hand)  
 31. lest I give her ruine for respect ; let me  
 not make her my Foot, nor let her be  
 my Head : Thine Authority in me,  
 let me maintain with love, and (hers  
 1 Cor. 6. under me) with zeal ; that the yoke  
 14. which lies on both, may be carried  
 with more comfort, and drawn on with  
 more blifs, to me, and her, and all that  
 Eph. 5. 29. is ours. As Thou lovest Thy Spouse,  
 22. Lord let me love mine ! And as Thy  
 Church doth love, reverence, and o-  
 bey Thee ; let her love, honour and  
 observe me, in Thee, and for Thee,  
 Dear Jesus ! *Amen.*

*Prayer of a Wife, for a Husband.*

Gen. 2. 23, 24. **F**OR Him I pray, to Thee, O God,  
 whom Thou by Thy Providence  
 and Ordinance, hast made most Mine,  
 of al Mankind, my (Husband and Head)  
 that, I may pay him the Duty, which  
 (by Thy command) I owe him, with  
 such conscience as Thou maist acquit  
 me ;

me; and he behold me not as his Cross,  
 but his Crown. That he may return  
 me that love and respect which by *Eph. 5.22,*  
 Thy Law is due from him to me, that I *25.*  
 may embrace him as my Refuge (not  
 my storme.) Lord let me Study, by all *1 Pet. 3.18*  
*Love* and *Lowliness*, to make him  
 mine; and let him seek in all *Wisdom*  
 and *Kindness* to make me his. And  
 let both unite Prayers and Endeavours  
 to make our selves, and all ours, Thine,  
 That being *Espos'd* to Thee on Earth,  
 we may at last be *Married* with Thee  
 in Heaven, and *dwell* together in those  
*Mansions* of blisse; where is neither  
 sin, nor sorrow, nor care, nor discon-  
 tent, nor any distresse; but a *Dower*  
 of Immortality and Joy, and Glory  
 for Body and Soul; with Felicity, to  
 all Eternity, even for ever, and ever;  
 So be it Dear Jesus! *Amen, Amen!*

*Prayer of a Parent, for Children.*

**O** Lord! Who by Thy Favour hast  
 given me issue; and in Thy name, *Gen. 27.*  
 Power, to blesse my Children: Set Thy *4.49.1.*  
 seal, I beseech Thee, to my Blessing!  
 Blesse them with *Grace* to be Thy  
 Children, and me with grace by good  
 example and education, to keep them  
 Thine.

Thine. Bless them with *Health*, & long, and good life, (if Thy blessed will) and me with providence, and due care, by all right waies to advance their good! Let me not allow my Children to be Thy Rebels, and abhor to make them so! Let me not so *Distract* my soul with *care* for them, or *Load* my Conscience with *guilt*, as to convey Thy Curse on me and them! Let my care be *Fatherly* for their Lives, and *Christian* for their

**Psal. 127.** Souls. Believing, all Care to be vain without Thy Blessing, and Carking the the way unto Thy curse! All Blessings of this world so far good, as they serve, and help on to a better, and unreasonable covering of them, a bar to that bliss.

**Hcb. 12. 9.** O Lord! My Children are more Thine than mine: (Thou art *Father of their Spirits*, I but of their Flesh) Let me therefore trust Thee for them as their

**Phil. 4 6.** Best Father, and my self with them (as Thy good Child) taking care to

**1 Pet. 5. 7.** do our duty to Thee, and *casting all farther care upon Thee*: So be it Dear Father, for Thy Dear Sons sake, Jesus Christ our Lord. *Amen.*

*Prayer of a Child for Parents.*

**O** Lord, who hast made my Parents as Gods in thy stead, (under Thee) the *Makers* and *Preservers* of my life; let me look at Thy *Power* and *Goodness* in Them; & (as Thee) *Love, Serve,* and *Obey* Them; that I may give, *Joy* Eph. 6. 12 to their life, and *Length* to their dayes ! And Lord, who hast given them Power to convey blessing on me, give me leave from Thee (the Father of all) to pray blessing on them ! And (to my power) to be ever *Dutifull* and *Helpfull* to them. That so I may be (as the Child of their love, so the Heir of their blessing) the blessing Thou hast promised to loving and obedient Children (theirs and Thine) Give it me *Good* Lord; for Jesus Christ his sake. *Amen.* Eph. 6. 13

*Prayer for a Family.*

**T**hat I have a Family to governe, it is Thy mercy O God; but rule it aright, I shall not without Thy grace. That grace, Lord give me ! *Wisdom* Gen. 18. to know what I am to do; and *Abili-* 19 ty to do according to my knowledge, Deut. 6. 4. By my *Instruction* to lead it in Thy fear, by my *Example* to draw it, by my *Ad-* F monition

Eph 6. 7, 9  
 Job 31.  
 13, 14.  
 Col. 4. 1.

Eph. 3. 13.

motion to drive it on : By my *Providence* to do it right , by my *Protection* to keep it from wrong : As carefull to give all their dues, as to receive their duty : Let me remember, that (as my self) my Servants are Thine, fashioned by Thy hands, and bought alike by Thy Blood, that I may not despise them, lest I despise Thee : Let me consider, that my Children (as mine) are Thine; Made after Thine Image, and Born again of Thy Spirit ; that I may not neglect them, lest I neglect Thee. And let them remember and consider, that I stand in Thy stead; that (as Thy self) they may serve and obey me, and Thine Authority in me : And let me, and them both be mindfull, that I am Thy Deputy. I, that I must account for my Charge ; and they, that they must come to a reckoning for their carriage ; Both to Thee, the Sovereign Judge, and Lord of all. That so I may so rule, and they obey, as all may be done in Thee, and for Thee; and all may reign at last with Thee ; Through the Merits of Him, *Of whom the whole Family in Heaven and Earth is named*, the Great and Gracious Master of us all, J. Christ our Lord. *Amen.*

*A Prayer for Issue.*

**O** Lord who hast ordained Marriage the means to propagate mankind, and mak'it it fruitfull to that purpose, by Thy providence, at Thy pleasure: I beseech Thee, as that, is my state, let this, be my blisse! Give me the blessings of the Womb, a healthy and holy seed; which may be *Heires* of Thy blessings on earth after me, and at last joynt *Inheritors* of Thy Eternall blessedness in Heaven with me: Even for the sake of Thy Onely Begotten Son my Dear and Onely Saviour, Jesus Christ our Lord. *Amen.*

*1. Prayer for a Woman with Child.*

**L**ord! Who hast blessed me with a hopefull *Conception*, crowne Thy mercy in me, with a happy *Deliverance*: From all *frights* and *harmes* which may cause miscarriage to me, let Thy *Providence* shield me: From all *errors* and *ills* which may draw Thy displeasure upon me, let Thy *Grace* preserve me: And for all my *faults* and *failings* past, let Thy *Mercy* pardon me! And Lord! let not the Child for the Parents sake be any way unhappy!

The blessing of shape, and perfectnesse of Body and Mind be upon it I beseech Thee ! So shall the Church have a Child, and Thou a Servant ; My Family a Pillar, and Thy kingdom an Heir : Mine shall be the Comfort, but Thine shall be the Glory. O Thou who Thy self wast once enclosed in a Mothers womb, *Conceived, Bred, and Born* ; shew this mercy to me : do it for me Dear Jesus Thou holy Son of God.  
*Amen, Amen.*

*Prayer against Miscarriage.*

\* At  
Evening  
say, this  
Night.

**L**ord keep me from all harmes and *L*frights this day , \* and that my Womb by no ill accident may miscarry within me, let not my heart by any ill act miscarry before thee : Body and Soul, let thy Mercy and Grace preserve me, now and ever Dear Jesus.  
*Amen, Amen.*

*Prayer for a Woman in Travail.*

**L**O ! This is the fruit of the Forbidden Tree ! Our first Mother brought forth sin, and we bring forth in pain for it : Justly O Lord ! for I am the Daughter of my Mother : As I sinned in her loynes, so since I came  
into

into the world I have justified often what she did once, I have sinned ! O Lord ! I have sinned ! O how often have I Covered, what Thou hast forbidden ! done ill in Thy eyes, to do what was pleasing to my own : and been both tempted, and tempter unto evil !

By *Inheritance* therefore and *Purchase*, wrath is my due, misery my portion : and this pain my proper lot : and Thy great mercy it is in Christ my Saviour that the pangs of everlasting death are not upon me ! But O Thou *Judge of the world*, remember that Thou art the *Preserver of men* ! preserve me in it, support me under it ; make hast, make hast good Lord to deliver me from it, and comfort me after it. O remember not what the first *Adam* had done, but the second suffered ! and by His Immaculate *Conception*, and Holy *Birth* and Life : By the bitter *Passion*, and pangs, and *Death* of the Holy Child Jesus ; deliver me Dear Father in this my extremity ! Let the pains of my travail end in the joyes of a blessed Birth, that may (to the comfort of my Soul) live, and be made an heir of Thy kingdom. *Amen, Amen.*



*Prayer, after Deliverance of Child.*

**L**ord ! that hast look'd down on  
 Thy poor Handmaid in her great  
 dittresse, I look up unto Thee and  
 blesse Thy Name for my happy delive-  
 rance ; that Thou hast made me the  
 joyfull Mother of a hopefull Child,  
 without visible infirmity or deformity,  
 which might take from my joy ! Go  
 on Good God in mercy to me and it.  
 Support me in my bed of weaknesse,  
 and in Thy due time raise me from it  
 with strength. Let my Child live till  
 Thou by Holy Baptisme hast made it  
 Thy Heir, and in that holy and happy  
 state of soul preserve it to Thy King-  
 dome : And let it be my continuall  
 care by all good means to preserve it.  
 And Good Lord ! From the pangs of  
 eternall death and pains of Hell keep  
 me and it, for ever ! And whatsoever  
 burden of wo, I shall travaile under  
 on earth, let me not despair of mer-  
 cifull deliverance, whom thou hast so  
 graciously eased of my late pain and  
 burden.

Thy Power and Mercy is the same  
 for ever : O Lord let it be shewed to  
 thy servant in all her extremity, accor-  
 ding

ding as her hope and trust is in Thee,  
by the Merits of Jesus Christ our Lord.

*Amen.*

*Prayer after Christening the Child.*

**W**Hat an honour hast Thou done  
unto Thy Servant, O Lord!  
Thou hast given me a Naturall Birth,  
and my Child a New one: What came  
*polluted* into the *World*, is washed clean  
in Thy *Laver*; for the raggs of *Adam*,  
Thou hast put on it Thy Sons *Robes*.  
My Child is made Thy heir, and what  
was Borne by me to a Crosse, Thou  
hast Begotten again to a Crown of  
Glory. O Lord! let it be my care to  
keep my Child Thine; Thy Sons right-  
eousnesse on him, and Spirit in him:  
and let it be my ambition, so to be Thy  
Child, that I may with it, be inheritor  
of Thy Crown; By the Merits of Him,  
Who is the *first-born* of His Brethren,  
Thy Son, and Heir of all things, Jesus  
Christ our Lord. *Amen.*

*A Prayer and Thanksgiving  
for our Birth-day.*

**I** Thank Thee O Lord for my Birth  
this day, but especially, for my New  
birth; By that I was made a Man, by

this a Christian ; From that I have a Naturall life, from this a Spirituall ; that, was to live on earth, this, in heaven, (nor was that to live for ever, but a time on earth.) Lord ! let me not frustrate the end of my Birth ; nor apostate from the Blisse of my Baptisme : the State of grace in which this set me, let me ever maintain ; And if by sin I ever fall from it, let me by a true and timely repentance rise again and recover it ; that when I shall go from earth I may come to heaven; and when leave to live with men, live with Thee and Thy Angels for ever, for which end I am Created, Redeem'd, and Preserv'd in this world. Lord that gavest my life, this day to begin, let it so end; For His sake, whose Birth, Life & Death, makes all ours blessed, *Who is the Beginning and End,* Jesus Christ our Lord. *Amen.*

*Prayer for New years-day.*

**G**Od of my life, Who hast given me this day to see a *New-year* begin, let me live to see it at a happy end : And Thou who hast a *New-heart* in Thy gift, O give that to me, that according to all the good purposes of my soul I may walk in good conscience

ence before Thee, and have Thy peace within me, and Thy blessing all the year upon me; Even for His sake, who was content to be Borne at this time, and this day to be *Circumcised*, and shed His *First* Blood for me, Jesus Christ Thy Son, my Dear Saviour and Lord. *Amen.*

*Prayer for a Widow.*

**O** Lord, that hast taken my Head from me, be thou Husband to me. <sup>1 Cor. 11.</sup> Thou that broughtest my Soul by Thy<sup>3.</sup> blood, to be Thy Spouse, do not lose me, do not leave me: Guide and govern me in all my wayes, in all my wants and straits supply me! Thou that art better then Friend, then Father, then Husband, then all; be unto Thy poor Child and Spouse who desires to love Thee, O be Thou unto me all, yea more then all, unto me! And that I may ever have Thy love and care, have Thou mine ever I beseech Thee; let neither World woe, nor Devil tempt, nor Flesh yield it from Thee: Let no lust defile my heart (Thy Bed) nor sin blemish my Body (Thy Members) let both be (as Thine) undefiled before Thee. Where I have failed

led in either for time past, Lord forgive me ! That for time to come I may keep more truely Thine, Lord strengthen me ! Behold the desires of my soul are after Thee ! Dear Jesus accept me ! Let me live espoused by Thy grace, and at last be married to Thy glory. To that Blessed day, Dear Saviour bring me, and for it fit me, and ever keep me Dear Lord, Jesus. *Amen, Amen.*

*A Prayer for Fatherless-Children.*

**T**Hou that art the Widowes Judge and Orphans Father, I commend to Thy Fatherly care my self, and the Children Thou hast given me : Lord keep us from the evill of this world, and bring us to the blisse of a better, I beseech Thee.

Holy Father ! take my Children to Thy care, and teach them Thy fear : Be Thou Tutor to their souls, and Protector of their lives, that by Thy grace and mercy they may miscarry in neither : let me serve Thee in them, and nurse them up in both, for Thee !

Assist me with *Wisdom*, and *Grace*, and *Power* to do it, and give them grace in all duty and good obedience to suffer it : Let not my Affections be

too Fiery or Foud ; let me not neglect them, nor distrust Thee. The love and care which is just, let me give them, and so expect Thy Blessing upon them, And Good Lord, give it to them ! Let the Fathers blessing be on them who is dead ! let a poor Mothers blessing be on them, who lives ! let the blessing of their Friends be on them, even all that pray it for them ; But above all, let Thy Blessing, which is above all, be upon them all, I beseech Thee ; *Father* of mercies ; Helper of the Fatherlesse, Bless them ; *Son* of God that hadst little ones in Thy armes on earth, lay Thy hands on them and Bless them ; *Holy Spirit*, that didst appear in the shape of a Dove, behold their innocency, and bless them. Holy Father, Son and Spirit, Bless them with Thy grace, and bring them to Thy Glory, and me with them, I beseech Thee ; Even for Thy Mercies sake, for Thy Merits sake, for Thy Goodnesse sake, Thou Dear Maker, Redeemer, and Sanctifier of us all, now and ever. Say *Amen*, to the humble prayers which I put up unto Thee, in such words as Thou hast taught me to say, *Our Father*, &c.

Prayer

## Particular Prayers.

### Prayer against sudden Death.

**I**F my Repentance be daily, no death can be Sudden to my Soul, O Lord to make my Soul therefore surely Thine, let me be every day at a certain, with repentance. And because the summes of my sins are vast, and I may forget my debt and duty, in the daily discharges of my sins, and not repent for all, or not enough; O therefore give me a fair summons to my last end, that I may dye with a clear soul, and make so good an account as Thou mayest acquit me of all my sins, for His sake, Who paid the price of all in His Blood; Even for the Dear Merits of Jesus Christ our Lord. *Amen.*

### Prayers for one going to Sea.

#### 1 Prayer, for a Voyage.

**S**Eal Thou my Pass, O Lord! and then I shall go safe; yea do Thou according to thy wonted goodness; go with me, Good God! Guide me, Prosper me, and Return me. O let not my failings follow me, but Thy Mercy put them from me; and



and Thy grace in Jesus Christ, accept me. And now save me and mine I beseech Thee, and all, that by Land or Sea are in any extremity ; for His sake Who is the Saviour of us all, Jesus Christ our Lord. *Amen.*

*2. Prayer, Gratulatory, After a Voyage.*

**S**alvation is Thine, O Lord ! Thine therefore be the Glory ; that the Floods have not swallowed me up, and the Deep shut her mouth upon me !

And now Lord ! Who in Thy great mercy and goodness hast been my Saviour at Sea, be my guide at Land : Lead me, and Shield me, and Bless me, that as I desire, I may do ; and in Thy due time Return to live and serve Thee in the Place and Way Thou hast appointed on Earth, till I come to the Place prepared in heaven for all that love Thee ; through the Merits of Jesus Christ our Lord. *Amen.*

*3. Prayer, At return to Sea.*

**I** Do again cast my self into Thy Arms ; Dear Father embrace me for Thy mercies sake ! Hold my life in Thy hand till Thou hast brought me to the



the *Haven* where I would be ; and  
 thence conduct me to the *Home* where  
 I should be : There let me preserve the  
 memory of Thy mercies, that Thou  
 maist continue the possessions of Thy  
 Goodnesse to me and mine, till Thou  
 shalt please to translate us from our  
 earthly Tabernacles, to Thy everlasting  
 Habitations, through the Merits of Je-  
 sus Christ the Blessed Purchaser of  
 both ; For which ever fit us, and pre-  
 pare us by Thy Grace, O God ! *Amen,*  
*Amen.*

*A Prayer, After retorne home  
 from Sea.*

O God, that hast been with me in  
 my *Going out*, and *Coming in* ;  
 my *Pilot* by Sea, and *Conduct* by Land ;  
 receive therefore the humble praises  
 of my gratefull soul, most sensible of  
 Thy Goodnesse ! And still, O Lord !  
 Bless me and mine ; and let Thy holy  
 Spirit so steer our course in the Sea  
 of this sublunary world, that we may  
 escape those lusts which drowne soules  
 in *perdition* ; and by the Blessed gui-  
 dance and assistance of Thy grace, Ar-  
 rive at last at the Land of Everlasting  
 life, to Live, and Dwell, and Love, and  
 Laud,

Laud, Adore, Joy in Thee, and Enjoy Thee for ever ; By the Merits of Jesus Christ our Lord. *Amen.*

*Thanksgiving for a Deliverance  
from a Storm.*

**O** Lord ! Thou hast made me to see the great dreads and dangers of the Deep ; and I am alive at this day by Thy gracious Deliverance ! O let this mercy be ever in my memory ! and let me never forget the Service which I vowed, and owe unto Thee for that Mercy. Make me so mindfull of that Passe-over of the floods, that I may better passe the time of my Pilgrimage in Thy fear, till at last I come to have a happy Passe-over to Thy glory ; Even for His sake, who is passed to Heb. 6. 20. Heaven before me, and for me ; Jesus Christ our Lord. *Amen.*

*2. Thanksgiving for deliverance  
from a Storm. With a holy*

*Meditation upon it.*

**O** Lord ! Thy Providence is above all perills, Thy Power above all stormes, Thy Mercy above all sins ! I have seen, I have seen at once Thy Greatnesse and Goodnesse O God !  
Thou

Thou wast my *Anchor*, and I am saved;  
 Thou wast my *Pilot*, and I am preserved.  
 When no hope but to perish for  
 earth, then I had it, and am help'd  
 from heaven. Praised for ever be Thou  
 the God of my help! Prayed for ever,  
 and every way, be the God of my sal-  
 Pfal. 63. 5. vation; *Yea whilest I live will I praise  
 Thee in this manner.* For Thy mercy O  
 Lord, Thine infinite Mercy it is, that  
 I am preserved and live! Lord, let those  
 dangers never depart from my mind,  
 that thy deliverance may never go out  
 of my heart, but, that I may ever be  
 mindfull and carefull of Thee and Thy  
 Service for it, all the dayes of my life!  
 O let me keep with joy the mem-  
 ory of those waves which came over; but  
 went off my head, as the great *Passco-*  
*ver* of my life. And let Thy tempest  
 be made a *Temple* to me, to call me to  
 Pray unto Thee, and Praise Thee, the  
 God of my life; to teach me to *Fear*,  
*Obey*, and *Trust*, and *Serve* Thee bet-  
 ter every where, whilest Thou shalt  
 continue to me, those dayes.

Pf. 107. 27 1. *Even Thy Creatures, how terrible*  
 Nah. 1. 3, *are they, O Lord! All hearts are affraid*  
 4. 6. *of Thy Tempests, and melt at Thy storms.*

O let me in this glasse of their terror see  
the dreadfull face of Thy angried Ma-  
jesty ! At which the depths themselves  
do tremble, and the foundations of the  
world are discovered, even at the blast  
of the breath of Thy nostrills, O Lord !  
And let me never presume to exalt my  
self against Thee, but ever tremble be-  
fore Thy face !

2. As Thy word the storms did cease  
their rage, and lye still. O God ! if any  
tempest shall arise in my passions through  
my frailty, let it cease at Thy command :  
let not the Seas obey Thee, and my Soul  
rebel against Thee !

3. Thou hast presented the horror of  
a tempest to my eyes and eares ; O Lord  
keep me that I never feel a tempest in my  
Conscience ! let a raging Sea never run  
in my Soul to raise up storms in me, more  
dreadfull then death : And that I  
may never be drowned in the depths of de-  
spair, Lord keep me from the overflow-  
ings of wickedness. Let not presump-  
tuous sins have any dominion over me ;  
let the conversation of the wicked never  
cleave unto me !

4. Thou hast in this great extremity  
of danger manifested to my Soul Thy rea-  
dy and mighty help for deliverance :

Even

Even when the waves were about to overwhelm me; then, even then, O Blessed God, did Thy goodness save me! O let this experience of Thy mercifull power and aid, make me to trust and stay my Soul upon Thee in all distresses and dangers whatsoever shall hereafter befall me!

5. O let not any Temptations of the Vanities of the Land, drown in me the memory of Thy Mercies at Sea! but against all temptings to offend Thee, let this Tempest thus arme me: Had I been in that houre tempted to sin, O God, would I, durst I then have offended Thee? And now that I am by Thy mercy delivered, shall I yeild upon any temptation to sinne against Thee? and break my great Obligation and Vow to serve Thee.

6. O let these waters which did fright, but not drown me in the Deep, be apprehended as a new Baptisme, in which Thy hand was pleased at once to sprinkle and teach me, That my cheeks are to be wet daily with the brinish tears of repenſance for my sins; and the fresh springs of joy are to flow from my eyes for the goodness of Thy deliverance: Thy waters came over me, but confusion did not cover me: my face felt the danger, but Thou hast saved my head, O Lord my God!

O Lord I beseech Thee do Thou thus sanctifie these great passages, of Thy Providence to me ; that whilst I live, Thou maist have from me a better *Service* ; and when I die, I may receive from Thee, a better *Salvation* ; Even for Jesus Christs sake my Dear and Onely Saviour. *Amen.*

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*Prayer before or in a Journey.*

**O** Lord who hast set Thy *An-Ps. 91. 11.*  
*gels to keep us in all our wayes;*  
charge that *Convoy* with me,  
in whose heart they are !  
Forgive me, that I have gone astray *Pf. 84. 5.*  
from Thee, and give me *Grace* to go  
no more astray ; and be not extream to  
mark all errors and wandrings from *Pf. 130. 3.*  
Thee (who then, O Lord, shall be pre-  
served on earth, or saved in heaven ?)  
Let Thy Holy Spirit guide me this day  
and ever in the wayes which please  
Thee ; and Thy blessed Protection be  
over me, and all with me, for His sake,  
Who is the *Way, the Truth and the Life,*  
even for Jesus Christ His sake. *Amen.*

*Prayer (Gratulatory,) after a Journey.*

**L**ord, Thou hast been with me in my Journey ; and (as I prayed) I have passed the perills of the way, by the Conduct of Thy Providence ; and where I would be, I am, by the Favour of Thy Conduct : Blessed be Thy Holy Name, O Lord for all Thy Goodnesse !

How many have miscarried, and daily many wayes ? and even so might I have done, had it not been for Thy favour ; Blessed be Thy name for it ; yea, for all the Preservations of my life, and the Mercy to which I owe those Preservations ; Blessed for ever be Thy Holy Name !

And still, O Lord ! So magnifie Thy Mercy in my Protection on earth, that Thou mayst ever be blessed of me, till I am Blessed with Thee in Heaven ; through the Merits of Him who by His Blood bought that Blessednesse for us, and in Our flesh sits at Thy right hand to Save us, Jesus Christ our Lord.

*Amen.*



## Prayers for a Souldier in a just Warre.

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### 1. *Morning Prayer, for one in Warre.*

**O** LORD ! In dayes of Blood  
there be many hours of Read  
Death, (what minute may Psal. 140.  
not be that hour ?) O let me  
then, think of mine ! think of it, and  
prepare for it !

Thy *grace* give me so to do this day,  
and Thy *mercy* for what hath been  
misdone before it ; that when my life  
shall end on earth, I may begin where  
it shall never have an end : Meane  
while, let me live to do Thee more  
honour, (if it may stand with Thy plea-  
sure ; ) and see a happy *Peace* to be the  
purchase of this warre, that I may so  
live, (to my Prince, Nation, Church,  
Religion, me, mine, every way happy.)  
And do Thou therefore **Guide** my  
Soul this day, and **Guard** my life from  
all evil and danger, for Jesus Christ His  
sake ; In whose words I pray it, saying,  
*Our Father, &c.*

2. *Eve-*



2. Evening Prayer, for one  
in Warre.Read  
Psal. 31.

**L**ord ! Who hast been my *Shield* this day, be my *Watch* this night ; that I may be safe from the swords and hands of all Enemies, and by the *Guard* of Thy goodnesse preserved to bless and serve Thee the next day ; for, and in Thy mercy through the merits of Jesus Christ, in Whose words I pray it, saying, *Our Father, &c.*

## 3. Prayer before Battail.

Read  
Ps. 143. 21  
& 23.

**O** Thou *sheild* of those that put their *trust* in Thee ! Be his shield, whose hope is onely in Thee, and in Thy mercy, onely : Mercy Lord grant me for all my sins past, and Pardon me ! Mercy grant me in my present perils, and Preserve me ! Mercy grant me good **God** in my attempts this day, and Prosper me !

Heb. 2. 10.

O blessed Captain of my salvation, Dear Jesus, who didst shed Thy Blood for me, snield me now that am to fight for Thee, and all engaged with me : Have mercy on us all, Dear Jesus, and give us Victory. *Amen, Amen.*

*Our Father, &c.*

## 4. Thanks.

4. *Thanksgiving after Fight.*

**L**ord ! that hast been the shield of <sup>Read</sup>  
 Thy Servant, I give Thee, the glory <sup>Pf. 28.30.</sup>  
 of Thy Goodnesse : And still Lord, in <sup>124. 128.</sup>  
 all dangers be my shield, that I may <sup>After</sup> Victory,  
 give Thee yet more glory ! For that <sup>26.98.</sup>  
 Thou hast given me to see many fall,  
 and my self stand ; that Thou hast  
 shewed me this day many wounded,  
 and kept me safe : Glory be to Thee  
 O Lord, for Thy Mercy for ever, By  
 Jesus Christ our Lord. *Amen.*

*Our Father, &c.*

5. *Prayer, For one wounded  
 in War.*

1 Sam. 2.6

**O** Lord ! *Thou woundest and healest,  
 thou killest and thou makest alive !*  
 I do beseech Thee therefore to heal  
 him in Thy mercy, who is not wounded  
 without Thy providence.

Lord Jesu ! Thou Good and Great  
 Physician of wounded bodies and souls;  
 who never failest to cure whom thou  
 pleasest to recover ! Take him to Thy  
 care who is wounded in Thy Cause :  
 and even for Thy tender merits sake I  
 beseech thee, Heal his soul of his sins,  
 and his body of his wounds.

○

Isa 53.5.  
1 Pet. 2.  
24.

O Thou who Thy Self wast wounded, and sheddest Thy Blood for him, and us all ; in this bleeding condition of his, let Thy Blood be his Cordial ; and Thy Wounds, his Remedies. And Thou *Lord of life*, Who on earth with Thy Word madest the sick and wounded to recover ; yea, the dead to live : say unto him from Heaven, Live and recover, that he may serve Thee more and better on Earth. And now and ever Fit and Prepare him with Thy grace, that when he dyes, he may live and Reigne with Thee, in Heaven ; through Thy blessed Merits and Mediation, who wast wounded and slain, to Heal and save us all, O Jesus Christ our Lord, our Life, and onely Hope and Succour and Saviour, in life and death. *Amen.*

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### Prayers for the Sick.

1. *A Confession and Prayer, For mercy and Deliverance.*

O Lord ! I do humbly confesse to the glory of Thy Justice, that the sicknesse which I suffer ; is the fruit of my sin ; the Root of Mankind was poysoned

poysoned with it, and I am a Branch of it; yea, and am much, and many wayes polluted by it, and so am (like my root) a poysoned branch.

I am therefore a Child of Death, and Heir of the Grave (the Issue of his sin) and Sickness is my portion as I am his Child. Ro. 5. 12.

But Lord I am the seed of a *Second* 1 Cor. 15. *Adam*; look at me not as I am in the 47.

First, but Thy Christ; a Graft of that Holy Stock, the *Root* of Jesse, the *Branch* of righteousness, the Holy one of God; Isa. 11. 1. for His Pretious Merits sake, forgive Jer. 23. 5. me my sin, and have mercy on me in my sickness! And, O Dear Jesus, that didst take Flesh and Blood, for me, Joh. 5. 14. pity me poor flesh and blood groaning before Thee; Comfort me and succour me, help me and heal me, Even by the Merits of Thy pretious Blood, I beseech Thee. *Amen, Amen.*

*Prayer, for Patience in Sickness.*

**I** Am Thy Prisoner, O Lord! *Chain-*  
*ed* by infirmity to a Bed of *Pain*; but let me not fret, even because I am Thine: Thine, whose chain I cannot break! Thine, who dost draw me to Thee, by this Chain! Thine, who for  
G my

my sin, dost justly bind me ! Thine who knowest when it's best to loose me ! Thine, who seest what lyes upon me ! Thine who hearest every groan within me ! Thine, who for my sins mightest, bind me in everlasting chain, and sendest this sicknesse to save me !

O Lord ! since I am so many wayes Thine, let me submit to Thy chain, and lye (as Thy Prisoner, so) Thy Patient before Thee : and let Thy Pitty in Thy good time release me, and charge not the errors of my Infirmitie upon me, For Jesus Christ His sake. *Amen.*

### A Devout Meditation for the Sick.

I.  
 Joh 5.14. **O** Lord I am Sick ! My Sin  
 Rom. 3.9. makes me. I have Actually Inherited Adams Originall guilt. And therefore do not Blame Thy Providence, but My self, for my Ill ; Confessing, that how sadly soever, I lye justly, Visited now before Thee !

Joh.1.3. 2. O Lord, I am Sick ! So Thy best  
 Acts 9.36. Saints have been. Lazarus Thy friend,  
 Luc.16.20 Dorcas Thy Dear Disciple. Paine  
 Lazarus

Lazarus was all sores. Rich Job, all  
boiles. Hezekiah chartered like a Crane. Job 2. 7.  
David was like a Pelican. I am no bet- 1sa. 38. 14.  
ter then my Fathers. Thy Dear Ser- Ps. 103. 6.  
vants, O Lord! 1 Kings 19. 4.

3. O Lord, I am Sick! In danger to  
Dye, So all must once, and so must I. Heb. 9. 27.  
And if now in Thy Favour, O Lord, Ps. 89. 47.  
let it be even now! Let me not live to lose Luc. 2. 29.  
Thy Favour, nor Dye in Thy Displea-  
sure! O my God, I desire what Thou Phil. 1. 21,  
wilt, to live or dye; So be it with Thy 22  
Favour!

4. O Lord, I am Sick! But Thou Mat. 8. 16  
canst make me Well. Thy hand O Christ,  
healed all, Thy Word will heal my Sick- Mat. 8. 8.  
ness. Speak the Word O Lord, and Mar. 9. 18.  
Thy Servant shall be Whole! I believe  
it, -I beseech it! Let me lye still O  
Lord in hope, and with patience Wait  
Thy Word!

5. O Lord, I am Sick! So I was, and  
Thou didst make me well, Even when  
I was \* at the point to dye, Thou didst but \* Say, I  
say, and I did live. And for a lan- fear to die  
guishing, had a healthy life. And Thou (if not so)  
canst do by me, as Thou did. Mat. 5. 23.  
Isa. 49. 1.

6. O Lord I am Sick! But Thou wilt Lu. 0 35.  
make me Well. As an Angel of Hea- Mat. 22.  
ven that cannot be Sick! O let me never 30

be so fond of earth as to be fear'd of heaven, nor so love to live and be a man, as Phil. 1.23 to loath to dye and be an Angel.

Job 33.17 7. O Lord I am Sick ! But that may make me Well, shew me my sins, quicken my Repentance, Excite my Piety, Exercise my Patience, Dead my Heart to this World, Prepare and raise my Soul for a better Life : make my Malady thine to be a Medicine, by Thy Grace O Lord, and even in health I shall not do so well !

8. O Lord I am Sick ! Sick in body, but let my heart be Sound. Sound in Thy Truth, that I be not seduced. Sound in Thy Fear, that I be not over-tempted. Ps. 119.80 Sound in Thy Peace, that I be not troubled ; that neither Man nor Devil, Flesh nor World, delude me or deprave me. Make me O Lord, and Keep me so sound !

Lu. 23.33. 9. O Lord, I am Sick and in Pain !  
 Mat. 27. But O Dear Saviour ! What is my Bed  
 34.46.29. to Thy Cross ? What is my Bitterness  
 Lu. 13.44. to Thy Cup ? What are my Groans to  
 Joh. 19.37 Thy Cryes ? What are the Restlesse  
 Is. 53.5. thoughts of my Head, to Thy Thorns ?  
 What is my Deawy Sweat to Thy Bloody  
 Agony ? What are my Faintings to Thy  
 Wounds ? What are my Pains to Thy  
 Passions

Passion for my sins? O let me see Thee  
on Thy Cross, that I may suffer whatso-  
ever I feel with Patience, because so  
justly from Thee, so little to Thee, and  
for Thee!

10. O Lord I am Sick; So are Mil- Isa. 32. 14  
lions at this instant, as much as I, and Mar. 9 44.  
thousands, more. And were I the most,  
What is the pain of my Body to the sin  
of my Soul? What is my bed to Hell?  
My woe to the VVorm? My Fever, to  
\* that Fire? VVht is all my momentany \* Or di-  
Grief, to that Infinite and Eternall stemper  
Pain? O Lord, how great is Thy Mer- (if not  
cy, that layest but that upon me, when all that Dis-  
this, is the Due of my sin? ease.)

Ap. 14. 11.

La. 3. 22.

And now Lord, In these humble and 1 Cor. (11)  
holy thoughts, do I lay down my life at 32.  
Thy Feet, and leave my soul in Thy Ro. 6. 13.  
Hands! O God, look upon me, take care Psal. 6.  
of me. Appoint Thy Angels my Keep- Ps. 38 19.  
ers, be Thy self my Physitian! The Psal. 88.  
Blood of Jesus my Remedy! Let Thy Ps. 91. 11.  
Providence watch with me! Thy Mer- Ex. 15. 26.  
cy make my Bed in my sicknesse! Thy 1 Joh. 1. 7  
Peace, lay he Pillow under me! Thy Ps. 121. 4.  
Favour draw the Curtains about me! let Psal. 41. 3.  
Thy left hand of Power be under my Psal. 4. 1.  
Head, and Thy right hand of Love em- Psal. 5. 13.  
brace Cant. 2. 6.



Job 11. 19 brace me. Let the Visitations of Thy  
 Job 32. 8 Spirit refresh my Soul, and the Inspira-  
 Rom 8 16 tions of it defend me, that the Evill one  
 Eph. 3. 16 do not annoy me ! Under Thy Wings O  
 Psal. 36. 7 Lord is my Refuge, and into Thy Armes  
 Psal. 63. 7 do I cast my self. Hold me, and Keep  
 Deut. 33. me, and Comfort me, and let me lye and  
 27. Rest and sleep in them, [this Night]  
 \* Omit I beseech Thee O God of my life, and  
 this if not at Night. hope, and all mercy, through Jesus  
 Ps. 118. 35. Christ our Lord ! Amen.  
 Ps. 73. 22.  
 27.

### A Wholesome Meditation for one Recovered of Sicknes.

**I** Am Recovered O Lord ! But who-  
 soever was the Man, Thou art  
 the God of my Health ! What-  
 soever was the Medicine, Thine  
 was the Remedy ! Whosoever tooke the  
 Psal. 41. 2. Care, Thou didst the Cure for me ! And  
 Ps. 103. 3. so let me Eye them, and Thee, with due  
 Ps. 68. 20. respect to Both. To the Physitian as  
 Ps. 118. 18. the Instrument of my health, to Thee,  
 Jer. 8. 22. as the Author ! to Medicines as the  
 Ex. 15. 16. Means ! to Thee, as their Maker !  
 Ps. 147. 5. to Friends, as my helpers in Infirmitie,  
 Ps. 121. 3. to Thee, as my Keeper. Let me be-  
 hold Physicians as Thy Hands to Reach  
 me

me Health, and Friends at Thy Eyes, to look to me in Sicknesse (and therefore for Thee, kiss those Eyes and Hands) But Thy goodness let me Adore as the Head to those Eyes, and Arme to those Hands; with art which they could neither look, nor stirre to my health. Let me see more Providence then in their Eye, and Help then in their Hand, and yet Thine in them let me see. Thy Due Glory let me not give to them, lest I blesse an Idol for my Cure. Their Due thanks let me not take from them, lest I be a cheef. Right to both let me do, that I be neither their Robber, nor Thy Idolater!

2. I am Recovered O Lord! But of those Millions at the same time Sick, how many are Dead? Of thousands brought to Bed of the same Disease, How many Buried? Of Better life before Thee then I have been, and of greater use (many of them) to the Church and World, then I can be! Of this Thy Singular Goodnesse and Mercy, make me humbly sensible. O Lord (even that I am alive) that whilst Breath last's to live, I may be thankfull for my Life!

Ps. 30. 2.

13

Ps. 146. 1.

Ps. 116. 2.

3. I am Recovered, O Lord! But yet, when Thy Day, and My Houre comes, must Dye. And long it cannot be,

Isa. 38. 20.

Heb. 9. 27. Thou knowest how soon it may Come!

Pf. 89. 47. My life is a renement held at the Will

Pf. 31. 17. of Thee my Lord; and my health a more  
sickle Hold then my life. Whilest I  
have it then, let me not misspend the mi-

Pf. 90. 12. nutes of Remaining time, on Vile, or

Eph. 5. 16. Vain things or Ends, But Redeem what

1 Pet. 1. 3. was Lost in Lust, to serve to Thy Ho-

Gal. 6. 9. nour, and my Happinesse. By a Pur-

10. chase of that blessed Eternity, For which

Luc. 1. 74. I have and hold my little Lease of life  
and time.

Joh 5. 14. 4. I am Recovered O Lord! But not

to sin, but serve Thee! Let me not be-

cause I live more, Sin more, lest a worse

thing befall me: Some grievous Dis-

ease of Body, or more fearfull Sicknesse

of Soul. A Body sick or Heart hard

to death. If when Thou lookest for an a-

mendment for my health, I make a Re-

lapse to sin and sicknesse, what hope for

Soul or Body, of life? For that wrong of

Thy mercy what can I look for from Thy

Justice, but, that since my sick-bed hath

made me no better, Death will make my

next Bed, and Vengeance lay me in that

deadly sleep; from which I shall have no

hope or joy to awake.

5. I am Recovered, O Lord! Thou

hast given me what I did wish (my health)

let

Jer. 51. 9.

Mat. 13.

15.

Amos 4.

20

2 Chro.

32. 25.

Isa. 1. 5.

let me give Thee what Thou dost will  
 Thy Service.) I owe it ever, by the  
 double obligation of Thy Precept, and the  
 Preservation of my life, but now by the  
 bond of my Promise too: O let me pay at  
 least, Once what I owe thrice, lest I incur a  
 triple Penalty, as an undutifull, un-  
 thankfull, and unfaithfull man, and  
 make double Forfeiture both of Health  
 and Soul, for being a breaker both of Law,  
 and Vow. What I would be in Sick-  
 ness, let me be in health, and with What  
 Conscience I did desire to dye, let me  
 have care to live; lest when Death comes,  
 I want the Cordial of good life to revive  
 my Spirit, and have the Corrosive of  
 my Hypocrisy or Apostacy, to gnaw my  
 heart; And for being false in Sicknesse, or  
 foul with health, Thou deny me all fur-  
 ther either Heart or Countenance for  
 hope. And a just horror seize my Dying  
 Soul for living in such profane Sights of  
 Thy Laws, against both Thy Mercies and  
 my Promises.

6. I am Recovered O Lord, And  
 from falling to my Grave, am raised off  
 my Bed, let me look at my life, as a Resur-  
 rection from the Dead, and an Exchange  
 of a dying for a living life. And since  
 thou O God hast given me an estate of mo-  
 lives

Isa. 38. 20.

*lives on earth (one by my Birth out of the Womb of darknesse, and another in my health from the Bed of Sicknesse) Let me live to be once Thy Servant. Dedicating the New-life wholly to Thy fear; and if for years past, the old have been too much profane, Have more Religious care (all my dayes to come) to Keep holy the Dedication.*

7. *I am Recovered, O Lord in Body! let me be so in Soul. (Pray and Endeavour to the utmost that I be.) And see, and know, why I should. Let me value my Bodies health as my Jewel of Comfort, but my Souls, as the Crowne of my Rejoycing. Look to the Bodies as the Casket-whole, but my Souls as the Jewell-health. With my health then I beg Thy Grace, O God! A well Soul to my sound Body. Perfect Thy Cure O Christ: Heal me not half, but whole, (Soul and Body.) Give me as much Conscience to seek the one, as I have Sense to find the other, lest when I have my Body sound, but leave the Soul sick, both Soul and Body at last dye Eternally of that sicknesse! Sanctifie my sickness past, to be an Antidote against the plague of sin, and my Bodies health to be my Souls Cordial.*

8. *I am Recovered, O Lord! And have discovered too; how unfit a Season a Sick time, How unfit a Place a Sick-bed; how unfit a Person a Sick man is; to work that Good and Great work of Thy Service, and His Salvation, out. At once to attend the business of Health and Heaven! to Recollect his wyes in a scattering of his wits, when Head is disturbed, Heart oppressed, Blood on fire, Humours in rebellion, Spirits disordered; all the Powers of Mind weakened, limbs of Body vanquished, Strength taken away: To love and serve the Lord, with all my Heart, with all my Soul, with all my mind, with all my strength, when all Advantages (which flesh and blood can yield) are given and taken by my Ghostly Enemy, to fight him for a Crown! when I can better then pray the aids of Heaven, and for rejecting the Offers and Succours of Grace in health, may justly look that God will rather forsake me, then assist me, and yield me up then defend me in my sickness. When death and wrath at once Charge me, and Conscience of no good done, doth shrink and will not shield me, Nay with the fresh memory of all my Ills, as a sword, wounds the Spirit that should sustain*

Pro. 8.14. sustain me, when I cannot Repent for want of Abilities ; No Memory, No Mind, No Will to such a Work ; No Mouth, No Eyes, No Knees for such holy Business ; when (if I had all Powers to repent) I cannot Amend for want of time, My Soul being readier to Depart from the world, then sin ; and my Body in a posture fitter to trouble then serve my Soul. VVo is me ! How should I turn my Heart, that cannot turn my Self ! By the experience I have had of se. times in Sickness, let me learn the wisdom whilst I am in health, and strength, and best vigour of Age and Spirit, to undertake and Overcome the high, holy, and hard and onely necessary Business of Heaven.

9. I am Recovered, O Lord ! But how many at this very Day, this Hour, this instant, are sick as I was, and worse then I have been, Shaken, Torn, Rackt, Ground, Burnt, Drown'd, Strangled, Wasted, with Palsies, Colicks, Gouts, Stones, Fevers, Dropsies, Quinsies, Consumptions ; Groaning, Crying, Roaring, under those sad Maladies of men, and sore torments of Mankind ! O Let me not be out of Pity, because out of Pain ! Let me not deny them

Prayer

35.25.  
Mat. 25.  
39.



Prayer, or Help; what heart or hand  
can do in Pity! And O Father of mer-  
cies that hast both a hand and heart to  
Help; Be Physician and Comforter to  
them all! Help them Good God to Pa-  
tience, Comfort, Hope; Physicians, Ghost-  
ly and Bodily, Friends, Counsellors, Medi-  
cines, Means, Necessaries; for saving  
of Soul, Sustenance of life, Remedy of  
Health, and a happy Recovery of them  
all!

10. I am Recovered, O Lord! But  
what is my health to Heaven! That  
Perfect and Perpetuall temper of Both  
Soul and Body! Where the Soul is  
without all Possibility of Sin, and the  
Body, of sickness. Mind without Er-  
ror, Will without lust, Memory with-  
out Fail, Conscience without Guilt.  
Understanding a Seraphim, The Heart  
a Cherubin, the Soul Animated by  
God as her Spirit; and united to God  
(as Her Soul) strong and vigorous to all  
Operations of healthy and happy life to  
Eternity! Joh. 17. 12

Where the Body shall not need to Feed  
or Sleep; nor fear to be Diseased or De-  
formed; nor Grieve for any Ill Humour  
or Accident! nor Suffer either Death  
or Decay: But be Purified to a Spirit, Phil. 3. 21.  
Immer-



Luc. 10. 36 *Immortalized and Exalted to an Angels*  
 Mat. 13. *Estate, (full as the Sun is in his strength)*  
 43. *of all beauty and glory. Able and apt to*  
*all Heavenly functions and offices, fit for*  
*a glorified Body to performe to Gods*  
*high worship, and Mans Eternall blisse,*  
*by vertue of an indissoluble Bond and U-*  
*nion, with her Seraphicall and Beatificall*  
*Soul.*

O let me Neglect no earthly Medi-  
 cines to procure my self that heavenly  
 Health! Let the Church be my Aire,  
 the Bible my Garden, Meditation my  
 Walk, the Crosse my Arbour, Prayer  
 my Continuall Breath, Repentance my  
 Daily Labour, Fasting my Weekly  
 Diet, Almes my Constant Exercise,  
 Affliction my Bread, Tears my Wine,  
 Psal. 16. 3. *An Eucharist my Feast, the Saints my*  
 & 42. 45. *Musick, Thy Angels my Keepers, Di-*  
 Ps. 91. 11. *vine my Fathers, Thy Peace my Rest;*  
 1 Cor. 4. *let me make a Prison my House, a*  
 15. *Rack my Bed, Chains Amulets, my*  
 41. 7. 20. *Blood a Bath: Do every thing of a Saint,*  
*Suffer any thing as a Confessor with*  
*life, as a Martyr to death, so be it Me-*  
*dicinall and Sovereign for my Soules*  
*Healeth.*

And when I have Done and Endu-  
 red all, let Thy Blood, O Jesu Purge  
 me

me that I be not foul, and Thy Spirit  
 my Cordial, that I do not faint. Thy  
 Word my Prescript, that I do not erre.  
 So, let my bodies health on earth, *W*her  
 a holy Appetite and Hunger to my Souls  
 in Heaven!

I am Recovered O Lord! How hap-  
 pily, if I Recover all this good by my  
 Recovery. Be more hopefull in Provi-  
 dence, more thankfull of Life, more  
 mindfull of Death, more fearfull of Sin,  
 more dutifull in Service, more carefull  
 of Soul, more watchfull of Time, more  
 pitifull to Man, more chearfull for  
 Heaven.

O Lord God of my health and Salvati-  
 on, who hast given Thy Servant a present  
 health of Body for sickness. Receive my  
 thanks, and bless my Resolutions which  
 I make, and hearken to the Prayer,  
 which I pray before Thee; that when the  
 sickness comes which will be my death:

My greater, fear of Sin and better Care  
 of Thy Service, and my Soul and Time,  
 and Heaven and Piety on Earth, may  
 give me a Recovery of that Paradise  
 which by Adams sin was lost, and brought  
 in Sickness and Death on all his Poste-  
 rity, by the loss. Tea of the better and  
 higher Paradise in Heaven, where shall

Pl. 103.3.

be no more Power nor possibility to Sin,  
Sicken, or Die, for ever ! Grant this for  
Thine infinite Mercies sake, O Lord  
God, Father of Heaven, the great Hel-  
per and Healer of all Infirmities ! Grant  
this for His infinite Merits sake, whom  
Thou hast made to be mans Jesus, the  
Son of God, by His Blood the Healer of  
all Souls, and Saviour of the VVorld !  
By the infinite vertues and works of Thy  
holy and Eternal Spirit, which by His  
Grace helps and heals all souls and sins,  
in that Blood. Father, Son, and Holy  
Ghost, Grant me this Full and Finall  
Recovery in Soul and Body, Now, and  
for Eternity. Amen, Amen.

A Thanksgiving for Recovery  
of S. c. r. n. e. s. s.

Pl. 116.21

**W**Hat shall I render unto the Lord  
for all his Benefits done to me ?  
The Shares of Death compassed me, and  
the Pains of Hell took hold upon me :  
I found woe and misery, then called I  
on the Name of the Lord, and He heard  
me : yea thou Lord, wast he that helped  
me ! Thou art my God and I will  
Praise Thee ! It was not man, It was  
Thou, That healed me : All Physitians  
are

are of no value, all Medicines vain  
without Thee : Thy Mercy, O Lord,  
was my *Ba'me*, and I will magnifie it:  
Thou wast my *Physitian*, and I will  
praise Thee: My heart in all extremity  
shall therefore trust in Thee : My lips  
shall speak of Thy praise, and my life  
honour Thee.

I will not be so wretched as to of-  
fend Thee with the health Thou hast  
given me; with the life anew bestowed  
on me. O Lord ! Keep that wretched-  
ness for ever from me ! Thy Grace  
therefore ever give me, to have in all  
my wayes, This mercy and Thy Glory  
before me, Even so be it I beseech  
Thee, O Lord, for Jesus Christ His  
sake. *Amen, Amen.*

*Prayer against the Plague.*

**O** Lord ! Pestilence is Thy *Ar-  
row*, and my sins have made  
me Thy mark ; nor canst

Exek. 15.  
16, 17.

Thou miss me in Thy ju-  
stice : But spare me, Lord spare me in  
thy mercy ! Though I deserve the stroke  
for my self, spare me for my Saviours  
sake ; let His Innocency be my *Shield*  
and

Lev. 26. 5.

and His Blood my *Antidote*. (O Lord, I have, I wish, no other antidote or shield: ) By the Sovereign and all-saving Merits of His I beseech Thee, pardon my sin, and spare my life:

Spare my *soul*, that it may better serve Thee, Spare my *body*, that it may better serve my Soul: Spare my *heart*, that I may keep it more carefully for Thee: Spare my *blood*, that my spirits may be more active to serve Thee.

*Psal. lxxi.*

And as I pray Pestilence from my body, so I beseech Thee keep it from my soul. Preserve me from the *house*, and shield me from the *chair* of Pestilence. As from infected Bodies, so from Spirits, which breath Errors and Vices, (Pests and plagues of souls.) From all *mortall* diseases defend me, Body and Soul; but from those *fearful* Ones, above all, I beseech Thee, And all those Thou hast made Near and Dear unto me; Dear Saviour do it for Thy mercies sake. *Amen.*

*Prayer for one Infected with the Plague.*

*Ex. ix. 15.*

**I** Am struck, O God, and by Thy Hand! I beseech Thee, let me bleed

in

in Thy Armes ; in Thy Armes of Mercy, let me depart, if I must dye ; but Lord, embrace me with Thy favour, that I may live ! Live out this danger, and see Thy deliverance ; out-live my sins, and do Thee more Service. Mean while, mercy, Lord, for *Jesus* His sake, Mercy to Thy poor Servant : Pardon to my sin, Comfort to my Spirit, Acceptance to my repentance, Strength to my faith, Life to my charity, Salvation to my soul, that whether I live or dye, I may be Thine, O Lord ! Who to redeem and save me, didst both live and dye : In Virtue of Thy Blood, that Ro: 14.8. Sole and Sovereign Antidote and Sanctuary of bleeding Sinners, Thy Dear and Pretious Blood, let my soul live if my body dye : but (if Thy Blessed will) both live to praise Thy Goodness to both : Lord cast my sins behind Thy II. 38.17. back, and hold me in Thy Armes. Into Thy Armes of Mercy I cast my self (Body and Soul) my onely Hope and Refuge, and Rock of my salvation, is in Thy Blessed Merits, and Blood, Dear *Jesus* ! Take me ; and keep me in Thy Armes, now and ever, and especially, in my last *hour* and *agony*, have mercy on me I beseech Thee. *Amen,*  
*Amen.* *Thanks-*

*Thanksgiving for one recovered  
of the Plague.*

**T**Hou hast smitten, and Thou hast  
healed me, O God ! The blow  
was grievous, Thy help is greater ! The  
blow was just, Thy help more gracious !  
My sins deserved death, Thy mercy  
hath spared my life. O Lord, with an  
humble, thankfull soul, I do acknow-  
ledge (as ever, so now especially) from  
Thy good hand, my present life and  
health. And now I humbly beseech  
Thee that my heart may smite me, that  
I have ever rebelled against so Good a  
Majesty ; and Thy grace keep me, that  
I never more lift up my hands against  
so Great a Goodnesse. O let not the  
Pestilence go from my body, to my  
soul ! let not Satan and corruption  
poyson and perswade my spirit, to sit in  
the *Chair* or stay in the *House* of pe-  
stilence : Let not others be infected  
with sin by me, nor me by them, lest  
Joh. 5. 14. Thou be more provoked ; and the  
plague gone, return in a greater judg-  
ment. My God, my Help, my Health,  
my Hope, my Life and Comfort, Be  
Thy Name ever blessed, That hast spa-  
red my soul and life : O let it be no  
more

more dishonoured by me! That keeping from the infection of an evill world, I may live in the Bliss of a better; where is neither sin nor sickness to infect soul or body, but Perfect health, strength, grace, and glory in Thee and with Thee, to all Eternity : O Jesus my onely *Refuge, and the Horn of my Salvation!* So be it, *Amen, Amen.*

Prayer for one at the Hour of Death, to be said by the Sick ;  
or some for him (alter-  
ing the person)

1. *Prayer for one at the point  
of Death.*

**G**od the *Father*, His mercies be about me ! God the *Son*, His Merits be upon me ! God the *Holy Ghost*, His Comforts be within me ! Holy Trinity, preserve, strengthen and support me ; that my Death may be precious in the sight of Ps. 116. 15 the Lord, and my Soul live with Thee to all Eternity. *Amen, Amen.*

2. *Prayer*



2. *Prayer for one at the point of Death.*

**F**ather of mercies, let Thy Love be to him ! Saviour of the world, let Thy Merits be on him ! Comforter of departing Souls, let Thy Peace be in him ! Father, Son, and Holy Spirit, Defend a Child of Thy Family ; Save a Lamb of Thy Flock, Keep a Member of Thy Church ; O Thou One and Only Lord God of Heaven, Command Thy Holy Angel to tender him, and forbid Evil Ones to trouble him ! Deliver his Soul, discharge his sin, seal his pardon, Heavenly Father, by Thy Holy Spirit, in the Blood of Jesus. *Amen, Amen.*

3. *Prayer for one at the point of Death.*

**L**ord Jesus ! Succour this Dying Soul ! Make passage for him by death, to a better life ; Purge his sins in Thy Blood, and prepare his Soul by Thy Spirit, and Receive it to the glory of Thy Father ! Jesus, that didst so dearly Purchase it, make hast to Receive it. From the pangs of present, and pains of everlasting death ; Good Lord

Lord Deliver it, Deliver it for Thy Mercies sake. *Amen, Amen.*

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*A Thanksgiving for the happy Departure of Friends Deceased, with  
A Prayer for ours, and  
others living.*

**L**ord, Receive my Payſes for thoſe for whom Thou haſt had my Prayers ! That Thou haſt been mercifully pleaſed to take them from their Sins, and Woes ; and receive them to Thy joyes and bliſs ! Even ſo Lord ! *Pretious in Thy ſight is the death of the Saints.* And Pretious in the ſight of Thy Saints, be Thy Goodneſs for ever O God ! And let all Thy Saints and Servants which now live and fear Thee, find Thee a God of Comfort and Mercy in their Extremity ! So be it to me (the unworthieſt of all Thine) in my laſt hour and agony, For His ſake, Who is our Only Hope and Help and Shield of our Salvation, both in life and death, Jeſus Chriſt our Lord, *Amen!*

*Thanks-*

144 *Thanksgiving after Death, &c.*  
*Thanksgiving after Death,*  
*for one departed.*

*Say this Scripture.*

*Return unto thy rest O my Soul ! for the  
Lord hath dealt bountifully with thee,  
Precious in the sight of the Lord, is the  
Death of the Saints. Psal. 116. 7, 15.  
Blessed are the dead that die in the Lord:  
even so saith the Spirit, that they rest  
from their labours. Apoc. 14. 13.*

*Then Pray thus.*

**T**HOU that hast sent for this Soul,  
out of the Prison of this Body, to  
come to the Palace of Thy Bliss, Re-  
ceive our praises O Lord for his happy  
Deliverance. From Pangs to Joyes,  
From Trials to Triumphs, from Earth  
to Heaven ! O Lord, we beseech Thee,  
Admit our humble Lauds to attend  
him in Thy Presence, and with them let  
our Prayers enter Before Thee ; that as  
he, so we, in Thy good time, may come  
and present our *Hallelujah's* with our  
selves, in thy sight. And mean time lead  
a godly life, to have a blessed death.

Lord, let us not forsake Thee now,  
that Thou maist not leave us then ! In  
that last and great *Hour* (upon which  
follows an Eternity of weal, or woe)  
Lord have mercy on us, and doe  
not

*A general Thanksgiving, &c.* 149

no forsake us, and therefore let us have the fear of It, and Thee, now and ever, before us ; that as we believe our \* Brother departed is, we may be \* Or Sister Blessed in, and by our death ; grant we may Dear Jesus. *Amen.*

---

*A general Thanksgiving  
for Gods mercies.*

**O** Thou High Majesty of Heaven ! how hast Thou filled me with the favours of Thy Bounty ? how great hast Thou been in Thy Goodness and Mercy ; how gracious in Thy Providence to me ? Thou hast poured the blessings of heaven and earth upon my head. Thon hast loaden me with Thy gifts bestowed upon me, in *Creating*, *Redeeming*, and in *Preserving* me.

In my *Creation*, Thou gavest me Thine *Image*, and madest me more Noble than all the Creatures of the earth. In my *Redemption*, Thou gavest Psal. 8. 6. me Thy *Son*, and madest me more Glorious than the Angels of Heaven. Heb. 2. 16. In my Baptisme, and *Regeneration*, Tit. 3. 5. Thou gavest me Thy *Spirit*, and hast made me more happy then millions of men in the World.

Thou hast given Thy self to me, Lord, Tit. 2. 14.

H

what

what could'st Thou do more for me?  
 Thrice blessed, yea for ever, be Thy  
 glorious Name, for Thine infinite  
 Grace, Mercy, and Goodness to me!  
 And in Thy *Providence* for this life,  
 how abundantly hast Thou blessed me!  
 in [*health, wealth, body, mind, &c.*  
 and] many, and many mercies, vouch-  
 safed me. In my *Weakness*, Thou hast  
 strengthened me: In my *Dangers*, Thou  
 hast delivered me: In my *Distresses*,  
 Thou hast comforted me: In my *Pray-*  
*ers*, Thou hast heard me: In Thy *Judg-*  
*ments*, Thou hast spared me, to thi:  
 day, preserving my life, and making it  
 many wayes joyfull to me.

And, not for any good in me, O  
 Lord, hast Thou been thus gracious to-  
 wards me! My ills on earth have been  
 many, my ingratitude great, against  
 Thee. For them Thou mightest for  
 ever banish me from heaven, and with  
 my sins cast me into hell, amongst  
 those that offend Thee. For Thy own  
 Goodness, and great Names sake, hast  
 Thou been thus bountifull and merci-  
 ful to me: O fill my heart with Thy  
 love, that my mouth may pour out  
 praises to Thee! Ravish my Soul with  
 Thy goodness, that my heart may ever  
 love

love Thee ! Fill my life with Thy Fear,  
that as my lips my thoughts and deeds,  
may ever honour Thee ! Let me not be  
so wretched, as to forget Thy mercy ;  
so wicked, as to abuse Thy blessings :  
Let all that I am, and have, serve Thee,  
mind, body, state, health, friends, none  
be abused to vanity in any way of sin  
to re- roach Thee ; but all made to ex-  
toll my Makers Prayses, and my Re-  
deemers Glory.

Since I Owe my self by so many  
Bonds of blessings to Thee (yea thou-  
sand lives and souls, had I so many to  
serve Thee) let me not deny the service  
of One poor soul and body unto Thee :  
O blessed Maker and Redeemer, and  
Preserver, of Both ! I have no more to  
give Thee, my self therefore made of  
both, I present unto Thee : I give Thee 1 Cor. 8. 5  
my self on earth, O Lord accept me, and  
receive me to thy self in heaven ! where  
with Thy Angels I shall give Thee Ro. 6. 13.  
perfect prayses, singing *Hallelujahs* day  
and night, giving everlasting lauds un-  
to Thee my great *Maker*, my dear *Re-*  
*deemer*, my holy *Comforter*, my good  
*Preserver* ; O God, Father, Son and  
Holy Ghost ! O Blessed and Adored  
Trinity ! To Thee, and to Thy Good-  
ness

ness alone; for what I am, and have, and hope of blifs, in this or a better world, be all Honour, Praise, Thanksgiving and Glory for ever and ever! *Amen, Amen.*

*A Gratulatory Commemoration of Gods Mercies and Deliverances.*

**R**Eceive the Sacrifice of my thankfull soul, O Lord, for all Thy mercies \* and mercifull Deliverances of me and mine, from *Diseases and Dangers*; by *Land, or Water*; in *War, or Peace*; of *Ol*, or *Late*; for *Soul*, or *Body*.

O ! what great dangers hast Thou shewed me, and the n, and yet hast delivered us from all our fears ! they live, and I live, and all live ; and why? but to praise Thee the God of our salvation and life : *Thou art my God, and I will praise Thee; Thou art my God, and I will worship Thee ; yea, whilst I live, will I magnifie Thee on this manner.* And, O give me grace to give Thee more, and better glory. Glo y from my *Lips*, and glory from my *Life*! Glo y in my *Mind* by a just *Sense* and *Meditation* of Thy Mercy : And *Glory* from my *Heart*, in a true *Love* and *Joy* of Thy Goodness : Till Thou dost give me Thy glory in heaven,

\* Here think of particulars.

Pf. 118. 28

Pf. 118. 2.

Pf. 145. 1.

Psa. 63. 5.

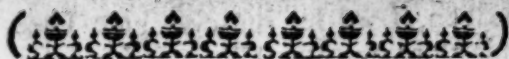
heaven, Lord let me ever give Thee this glory on earth ! Even so Lord, for all Thy benefits and blessings from any ill, or of any good ; To me, or any more nearly mine, from the hour of my birth to this day of my life: **G**lory be to Thee now and ever, by Jesus Christ our Lord.  
*Amen.*

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*Thanksgiving for a preserved [Friend]  
or others formerly Prayed for.*

**M**Y Heart is full of Thy Goodness  
**O** God ! Thou hast delivered  
Thy Servant from his dangers, and me  
from my fears : *O, what shall I render Ps. 116. 12*  
*unto the Lord for all his benefits to*  
*me !* O my God ! I give Thee a thank-  
full heart, and beseech Thee to give me  
a thankfull life ! **G**race so to live, that  
my deeds as well as words, may speak  
me thankfull ! O let me not pay Thee  
with neglects for Thy favours, lest  
Thou return me plagues for Thy mer-  
cies ! let me have care to serve Thee in,  
and for Thy goodness, that I may still  
rejoyce in, and for Thy salvation ; of  
Him and me, and all who are more  
dearly mine, Even so be it for Jesus  
Christ His sake. *Amen.*





*Prayers for every day in the Week.*

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SUNDAY.

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*A Prayer against the Flesh.*

**O** Lord ! deliver me from my self, my sinfull, sensuall, and carnall self ; ready to joyn with my foes , to ruine my soul, by yeilding it up to the temptations of sin. Let me watch it as my most *mortall* enemy, without which all the Devils in hell cannot force, nor all the powers on earth fasten a sin upon me ! and yet a foe so *Inbred* and *Naturall* to me, as will lodge in me whilest I live, and never leave me ! Make me see what cause I have to keep a strict and continuall watch, and pray Thy aid, when the *Devil* and the *World* without beset me, and lead on Armies of temptations against me ; and the *Flesh* within is false, and ever ready to betray me, and let them in upon me ! From such enemies and traytors, Lord deliver me ! and as I love the eternall salvation of my soul, let me not sleep  
in

in security, that have to do with such Enemies.

And since the Flesh is my foe, let me not cherish it, and satisfie it, and provide for it, and entertain it, as a Friend: but according to Thy will, and the necessity of my soul, let me not spare to crucifie and kill it, as my Enemy: which will torture me if It be not crucified, and kill me if I do not kill it.

And grant me Good God, the power of Thy Spirit, to do Thy will in mortifying of the flesh, to the saving of my soul!

Let my life be a continuall Fight against the corruptions of my flesh, and Succour me with Wisdom and Grace to maintain that fight; let me Watch, and Fast, and use of all due means to beat down my Body, if that give it strength. Let me Meditate, and Hear, and Read, and Pray, and Weep, in all good ways seeking to bear up my soul, to beat down that sinfull body, and bring it to death.

And because, though now beaten down, a new temptation will raise it up; and struck dead, it will revive again: Hasten my soul O Lord, out of these endlesse Wars, where I may

152 *Prayers for every day in the Week.*

keep the *triumphs* of an eternall peace  
 from earth to heaven, and strengthen  
 my soul to get those daily *Victories*  
 over my lusts, that may bring me to  
 those triumphs ! O Christ, That hadst  
 flesh and no corruption, pittie me that  
 have both ! Succour my double frailty,  
 Thou that knowest the infirmity of the  
 flesh ! Assist me with Thy holy Spirit,  
 to stand : Recover me when I fall, in  
 these holy fights. Relieve my *Wants*,  
 forgive my *Weaknesses*, close up my  
*Wounds* by Thy Blood ! Blessed Savi-  
 our, the Captain of my Salvation,  
 Who didst fight and conquer all my  
 foes, and now sittest on Thy Throne in  
 triumph in heaven ; make me so to  
 fight, that I may conquer on earth ;  
 and having subdued the flesh may sit  
 with Thee on the Throne. From their  
*Shame* keep me, that prefer the Sub-  
 ject before the Sovereign, Flesh be-  
 fore the Spirit ! From their *Losse* keep  
 me, that prefer a Toy to a Crown, a  
 Lust to a Kingdon ! From their *Co-  
 wardise* keep me, that dare not fight  
 for a Crown, but yield their souls up  
 to lust ! From their *VVoe* ever keep me,  
 that buy delights with their deaths, for  
 a little life after the flesh, dying eter-  
 nally

Ph. 14. 30

Mat. 26. 41

Ro. 8. 13.

Rev. 3. 2.

o. 8. 13.

nally bodies and souls! From such folly  
and misery, Dear Jesus deliver me!  
*Amen! Amen!*

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M O N D A Y.

*A Prayer against the Devil.*

**O** Lord! How shalt my poore  
soul stand against Temptation,  
if Thou do not assist me, who have as  
many Ghostly Enemies as Devils to  
tempt me; malicious, crafty, busie, and  
mighty, all of them hating my soul to  
death, watching my weaknesse, and  
continually seeking occasion to devour  
me! O my God, without Thy strength  
I cannot stand, and by Thy strength I  
shall not fall, For Thou O God art  
above the Devil, of more goodnesse,  
wisdom, care, and power to save,  
then he is able to destroy. Thou canst  
send more succours to me, then he can  
bring forces against me; More holy  
Angels then he hath wicked spirits;  
Lord give me that strength! Lord send  
me those succours! Put upon me the  
 armour of light, to fight with the Ru-  
 lers of darknesse! Let the *Helmet of*  
 hope

264 *Prayers for every day in the Week.*

hope be on my head, and the *Breſtplate* of faith and love on my heart, that I be not mortally wounded in the fight ! In my Extremity ſend Thy Angels to ſuccour me ! and let Thy holy Spirit be my Leader, that the Evil one may not be my Conqueror.

Lord Jeſus that knoweſt what it was to be tempted, and didſt overcome the Tempter for me, relieve my frailty when I am tempted, and ſuffer not Satan to overcome me ! And let me be ſober, and watch and pray that I enter not into Temptation, that Thou mayſt relieve me ! O Lord ! How ſhall I not fall into the hand of Hell, if I throw my ſelf into Temptation ! From ſuch preſumption, O Chriſt preſerve me ! How many ſouls have been left and loſt in thoſe bold adventures of their ſtrength ; make me ſadly to conſider that ſuch a daring Spirit may never poſſeſſe me ! Let me remember with fear and trembling, what great Saints have fallen, that I may with an humble and holy care and fear, ſeek for Thy ſtrength to ſtand, and being upheld by Thy right hand, may never fall. But let me not caſt my ſelf out of Thine, into Satans hands;  
for

*Prayers for every day in the Week.* 153

for if Thou Lord do not uphold, and he pull down, how shall I stand? And let me keep my wayes; that I cast not my self out; for Thou wilt not protect me but in Thy wayes! And let me not run my self into temptation, for that is out of my wayes, and Thy Protection. *Thou great Shepherd of the sheep*, Keep me, a poor Lamb of Thy Fold! *Thou Lion of the Tribe of Juda* that hast prevailed, Save me from the roaring Lion that he may never prevail! And in and from all his Temptations deliver me in Thy mercy, that he may not devour my soul for all his roaring. Rescue me, Thou that didst Redeem me; Preserve me, Thou that didst Create me, my Lord and my God, my Strength and Hope, Dear Jesus! *Amen.*

*Ps. 91. 11.*  
*Heb. 13.*  
*20.*  
*Rev. 5. 5.*  
*1 Pet. 5. 8.*

**TUESDAY.**

*A Prayer against the World.*

**O** Lord! The World is a strong Enemy to conquer (The great Conquerors of the powers, were Captives to the Vanities of the World) yet

256 *Prayers for every day in the Week.*

*Joh. 4. 4.*

yet by Thy strength it may be conquered, for *Thou art greater then he that is the World* ; Thou didst O Saviour, conquer it for me ; and by Thy aid I may conquer it for my self. And by Thy will I must conquer it with Thee on earth, if I will triumph with Thee in Heaven ; O then, let me resolutely set, and fit my self for the conquest of the world ! And to the forces of reason, Lord give me the powers of grace, by which I may make a conquest.

This world is but for a time, and will end at last, and how soon to me, Thou Lord onely knowest : and did it endure, what comfort or contentment can my Immortall soul receive in any, or all the good of the World ? O let me not lose my *Eternall Inheritance* in the World to come, for a poor *Portion* in this present world ! Thou Lord hast made me in it, but me for Thy self, and it for me. O then, let me never be of it, let my spirit alwaies be above it ! Let me not make my *Servant* my *Sovereign* good. Assist me by Thy grace, that I may not, O God ! And because my Senses are so naturall and near unto me, and the world takes my soul captive, by the power of my senses ;

senses ; O let me Watch those gates  
 against the Entries of Temptations !  
 and look well to my sense, that I lose  
 not my soul. That I do not, Lord  
 keep me from all evill, from the *Men*,  
 and from the *Things* of the world !  
 From *Companies* and *Counsels*, and  
*Examples* of the Ill, set on by the De-  
 vil, to wooe for the world, Lord keep  
 me as so many foes and fiends to my  
 soul, and let me rather suffer them as  
 my sorrowes, then take solace in such  
 men ! From the *Vanities* of the world  
 that they do not allure me, and the  
*Miseries* of it, that they may not deject  
 me ; (The great powers by which the  
 world assaule me,) defend me O Lord,  
 that they do not overcome me ; and  
 let me look well to my soul, because  
 I am never free from such assaults !  
 From the Vanities of *Riches*, *Honours*,  
*Pleasures*, the Prevailing Goods of the  
 world, (the Heaven she brings ; ) And  
 from the Miseries of wants, scornes,  
 ignominies, injuries, tortures, the Pow-  
 erfull illls of the world (the Hell she  
 hath ; ) Lord keep me, that they lead  
 not my soul into the Captivity of sin,  
 lest I feel a worse Hell, and lose a  
 better Heaven ! Let me not lose Thy  
 favour



158. *Prayers for every day in the Week.*

favour for the *Smiles*, nor incurre Thy displeasure for the *Frowns* of this world. Let neither her *sorceries* bewitch me to ill, nor her *tyrannies* fright me from good. Let my love and fear be both on Thee, and the good and ill, not of this, but another life ! On that be my heart, on this my foot ! Let me love and value and use this world, onely as it may help me to that ! Not for the *Throne* of my Spirit, but the *Faustool* of my Soul. By whose good my body may be better enabled to serve my Spirit, and both to serve Thee, and come to the good of a better world ! For such a Conquest, Lord strengthen me, and to these Triumphs above bring me Even for His sake, who hath overcome the flesh, the Devil, and the World for me, Jesus Christ our Lord. *Amen.*

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W E D N E S D A Y.

*A Prayer against sudden Death.*

Gen. 2.17

**O** Thou great Judge of the World,  
I am a child of Death by the sentence of the Law for *Adams* sin, and have

have deserved it at the hands of Thy Justice, for my own; yet in Thy mercy Thou hast not executed that sentence upon me, but to this day hast continued my life. Yea, most Mercifull God, when the fears and snares of Death and Hell took hold on me, and my provocations were great against Thee; in those great distresses I called upon Thee, and Thou didst hear me and deliver me!

Lord! make me ever thankfull for Thy goodness, and take not away Thy loving kindness from me, though since I have not walked worthy of Thy mercy. Save my *soul* from the sins that trouble me! Save my *body* from the sicknesses that fear me! And save my *life* from all ill accidents and disasters that may befall me! If Thou speak the word O Lord, I shall be safe, body and soul, and no ill can touch me; Good Lord speak that word, and save me! Pardon my sins that they do not destroy me, and lengthen my dayes that I may better serve Thee! For a sudden death by a present repentance, and good life Lord ever prepare me! And from a sudden death by Thy good Providence, deliver me. That I may have  
time

time with more comfort and contentment, and settlement of mind, to yield up my life and soul unto Thee !

Dear Saviour hear me, that sheddest Thy Blood to Save me, and sittest in Heaven, to Preserve me ! For my last hour fit me. From sudden surprisal of it keep me. To it, and in it, ever save me ; and by Thy grace and Holy Merits make it a happy hour unto me, that I may then dye in Thy armes, and at the Day of Judgement rise and stand joyfully before Thee. Lord Jesus for Thy mercies sake grant all this to me. *Amen, Amen.*

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## T H U R S D A Y.

### *A Prayer against Hypocrisie.*

**O** Lord ! make me abhor to be *Prophane*, and fear, to be an *Hypocrite* ! if I be a *Notorious* sinner, the World will condemn me ; and if a *Close* offender, Thou wilt not justify me : Let me therefore be a *Saint* in sincerity, that God and man may approve, and blesse me !

O Lord God of truth that searchest  
the

the heart, what will it avail me to have the world acquit me when my conscience shall be a thousand witnesses against me ; and Thy self more then ten thousand consciences to condemn me ! Keep me therefore from the blot and folly of Hypocrisie.

Mat. 23. 51

And since Hypocrites are the first-born of the damned, let me have no part in that sin, that I may have no portion with such sinners ! Let me be the same wheresoever I am, in the Closet and Church, in secret and publick, in the dark and day ; and let me be alwayes what I should be, studying ever to approve my heart and wayes before Thee, that Thou *Who seest in se-* *cret mayest reward me openly.* O let me see Thee every where before my eyes, and my self before Thine ; and accordingly walk uprightly before Thee, till I come to rest eternally with Thee !

Mat. 6. 6.

Psal. 26. 3.

Psal. 119.

168.

Gen. 17. 1.

O Lord, since Thou requirest no more to have Thy Favour on earth and Glory in Heaven, but a heart *True* unto Thee, and doest pardon and passe by many infirmities, where thou seest such a heart ; Let me not give Thee lesse, then a *Sincerity* in Thy service. God

2 Chr. 30.

18, 19.

of

162 *Prayers for every day in the Week,*

of Truth, give me a single heart to serve Thee, and accept it from me : and a Monster of a double heart let Satan never make me. From Hypocrisie and Lyes of life, Lord deliver me ! Thou that hadst no guile in Thy heart, nor guile in Thy mouth, Blessed Son and Truth of God, let me be Thine in truth sweet Jesus. *Amen.*

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FRIDAY.

*Prayers against Inconstancy in good.*

Mal. 3. 6.

**O** Lord ! Thou art *Immutable* what Thou art, Let me be unchangable what I should be ! never ceasing to be Thy good Child and Servant, who ever continuest to be my good Father and Lord !

O Lord, There is not one *Moment*, in which I can be or live without Thy *Goodnesse*, and shall there be many *Dayes* wherein Thou art without my *Service* ? The Glory with which Thou rewardest it, is to all *Eternity* ; and shall the duties of it fail and fall short of *Constancy* ? O my God, had I the *Age* of Angels to live, I owe the service

vicer of all that life unto Thee ; and now that I have but a *Span* of time, *Psal. 39 6.* shall I keep away a great part of that, from Thee ? O Lord, let me not so much forget Thee and myself, as to do thus by Thee !

And should I so far forget my duty, let me remember my necessity. It is *Constancy* gets the Crown to Thy service, *Rev. 2. 10. & 3. 11.* and shall I fall off from it, and lose my Crown ? O Lord ! In what a fearful condition would my soul be, if Death should seize me when I am fallen off, and take me away in that time of sin ? and have I any assurance this hour, the next not to see death ? And were I sure of life and time, should I so live, and divide it, best years to the devil, and worst to my God ? *Months* to vanity, and *Minutes* to piety, Day and night look to this world, and not spare an hour for a better ? Lord ! let not the Devil and the World divide my time with Thee, lest not giving Thee all, Thou takest none from me ; or giving Thee the least share, Thou throwest it back upon me.

Fix my heart on Thy fear, that no temptation of Devil or man may remove me ; Bind my soul with such resolutions

# 164 Prayers for every day in the Week.

resolutions to Thee, that no strength of the flesh may loose me. Since I cannot for my bodies frailty, serve Thee as an Angel without intermission *Continually*; let me as a Saint, without Failing, *Constantly* be devoted to Thee; not as a Retainer, but daily Servant attending upon Thee. Keeping carefully my *Houres* of devotion, and Consecrating all my *Daves* unto Thee, by a conscionable and constant endeavour in all places and things, and at all times, to *Shun* all evil, and *Do* what may please Thee. O Thou that art *without shadow of change, Ever the same,* settle my fickle soul in Thy fear, and establish Thy Holy Spirit in me, that I may serve Thee on earth with *Constancy*, and in heaven, to all *Eternity*! By the Grace and Merits of Him who Finished the work of Eternall Redemption for me; living and dying, to Save me, and now sits at Thy right hand to uphold and keep me, Jesus Christ our Lord. *Amen.*

Jam. 1. 17.  
Pl. 102. 27

Lu. 12. 50.  
Joh. 4. 34.

## SATURDAY.

*Prayer against Impenitence in Ill.*

**L**ORD keep me from the fearfull  
sin and judgement of an Impenitent

Pr  
tent  
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gent heart : Since repentance for sin is the onely remedy appointed to save Luk. 13.3. me, let me not neglect it, lest I dye for 2 Pet. 3.9. it, irrecoverably.

O Lord, what shall become of my guilty soul, if Thou do not pardon me ? And how should I hope Thy pardon, if I go on to provoke Thee ? Give me therefore a *Sorrow* for my sins past, wherein I have offended Thee ; and if I *Fall* by Frailty into sin, let me not *Lye* without remorse, but *Rise* by repentance, that I may *Return* again into favour with Thee.

O my God, if now I will not, I shall repent (in Hell, if not on Earth, if not with timely tears in hope, in fires with everlasting hor. or !) O let me weep for a time that I may not wail them for ever ! let me mourn for them unto comfort, rather than rejoyce into confusion.

From a heart *Hardned* in sin, and a conscience *seared* with guilt, Lord keep me as from the *Threshold* of Hel ! And from *Continuance* and *Custom* in sin, *Obduratio* keep me that I grow not senselesse of animi, li- it, and seared. And from *Multiplying*, *men Infer-* and reiterating the *Acts* of sin, keep <sup>n.</sup> me, that I get not a custome. If I sin  
let



# 166 Prayers for every day in the Week.

2 Sam. 24. let my heart smite me, that Thy hand  
10. of vengeance may not touch me.

1 Cor. 11. And for that hardnesse and *Habit* of  
31, 32. ill which I have already got by any

acts of sin, Dear Saviour help me, and  
heal me. *Melt* my heart in the fire of  
thy love, to a *Tenderness* of offending

Thee : and ( O Blessed Scape goat \* )  
mollifie my hardnesse by the virtue of

Thy Blood, that I may not stand stub-

born against Thee. Bow me with Thy

*Goats* *blood melts* *Adamant*, *Mercies*, Break me with Thy *Judge-*

*such is an* *ments*, Wound me with Thy *Word*,

*hard heart*. Move me with Thy *Spirit*, and by all

Zac. 7. 12, means mould me and make my heart

of that temper, that the least touch of

sin may trouble me, that I may not ob-

stinately go on in a course of Rebellion

against Thee. Mercifull Father, let all

Thy crosses come rather upon me, then

this curse befall me. That I may rather

grieve and groan with hope on earth,

then wail and howle in hell without

remedy. A Heart of flesh for stone,

Lord give me, let Thy holy spirit work

and keep it in me. Do it Dear Saviour

for me, I beseech Thee, in Thy Mercy.

*Amen, Amen.*

Ezek 36.

26, 27.

Animadverſion



Animadversion to the Devout  
Reader touching the following  
SERVICES.

**T**He Author in these Services tenders thee some things New, and nothing (he hopes) Naught. There are extant, Books of Prayers, and Meditations, and Directions apart, and those who joyn some of these together; but all (as in his way) he knows none.

He conceives that the soul engaged in a particular duty, will be much assisted by so many helps at hand, and come off better with the Service. Vicissitudes of Devotions (like changes of clothes) as they please the mind, because they clog lesse; so they will advance her piety the more, when all (though they go severall wayes) meet in one study, and care to work her spirituall preferment.

Thy Spirit will not be less devoted to thy Prayers, for having breathed it in holy Scriptures: Nor wilt thou take in that holy Aire with lesse advantage to thy Souls health, for going to it from thy Prayers. Nor will those heavenly  
Refreshments

Refreshments Profit or Last left, for  
plying the Soul (at present) well-devoted,  
with proper and pious Meditations, and  
Instructions, set and suteing to her parti-  
cular purposes. This will be as a Word  
in due season, fit and good, and serve as  
a little Sermon, to nourish Holy Spirit so  
Divinely begot, which else may staue  
before it can come to a greater; and per-  
haps, not have her particular estate, and  
case much reached, and relieved neither  
if she come.

\* Ezek. 11.  
16.

The Closet, (the good mans Daily  
Sanctuary alwayes\*, and in persecution  
often his onely Church) as it never wants  
Gods Spirituall Altar, (a devout heart)  
nor his Garden (Gods Holy Book) in it,  
nor Gods Holy Service (an Holy Prayer-  
Book) for it: By this, shall have a little  
Pulpit too. Necessary for those who have  
no other, and profitable for those who may  
want a better.

And surely, the Soul which keeps her  
daily Walks betwixt Gods Altar and  
Garden (Her Prayers, and His Scrip-  
tures) must needs grow, and go on in God-  
liness. And Faster, and Firmer both, for  
hearing every day a Sermon, when Her  
self is the Preacher, Her state thy Text,  
and God and Conscience the Auditory.  
Reader

## Rules for every Sundays Devotion. 169

Reader, He that is not for a Pulpit in the Chamber, would have this in the Closet, and thinks he shall do God and thee good Service in these devote-lesse times, to furnish thy Closet with such a Pulpit. His Aim thou seest, His Pattern thou mayst easily ayme at, especially if a Child of that Mother, whose Wisdom taught him such Prayers: Though some things in the Services be new; there are no Novelties in them; but for thy singular use compiled, and made a Handfull of little Homilies, and Prayers.

### Rules for every Sundayes \* Devotion.

#### Sunday-Morning.

*When you awake, lift up your heart, and say,*

**O** Sun of Righteousness, which this day didst rise for me, shine now, and ever, with Thy Grace, and Mercy upon me! *Amen.*

\* In ed  
Salvator  
velut Sol  
oriens emi-  
nuit, ac  
propterea  
ipsa dies ad  
hominibus  
seculi, dies  
Solis, voca-  
tur; quod  
ortus eam  
Sol iustitie  
Christus il-  
luminat.  
Ambros.  
S. 60.  
Mal. 4. 2.

I

When

## 170 Rules for every Sundays Devotion.

*When you are up, Kneel, and say  
this Prayer.*

**O** Lord, Holinesse becometh Thy House; and Dutifulness becometh me to go to Thy Courts, and wait upon Thee: and this is the Great day of Thy Service. Thou that hast given me to see the light of this day, make me carefull to do the Duty of it; timely to present my self unto Thee; and reverently to behave my self, before Thee; that I may come with fruit, and favour from Thee, for Jesus Christ His sake. *Amen.*

*Before you go to Church say (if you have time) the Sunday-Service following. Omit not to say the Collect for it, howsoever in the Afternoon say the Evening Service.*

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### Sunday-night.

*When you go to Bed, kneel, and say.*

**O** Sun of Righteousness, keep me from utter darkness, let me so sleep in Thy Peace, that I may be ever ready to arise, and meet Thee in Thy Glory. *Amen, Amen.*

Seven

# Seven Services, for the first Week, 1741



## SERVICES Set to the Dayes of the Week, for Four Seve- rall Weeks.

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### Sunday-Service. *Of the Joyes of Heaven.*

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Morning Prayer,  
*Psal. 36. 48.*

Evening Prayer,  
*Psal. 15. & 16.*

Lesson,

Lesson,

{ *Isa. 64.*  
*Mat. 5. to 13.*  
or *Mat. 17. to 14.*

{ *Isa. 35.*  
*Apoc. 21.*

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### *Sunday Collect, or Prayer, for the Joyes of Heaven.*

**D**EAR Saviour ! Who hast Pur-  
chased lost Heaven for me by  
Thy Blood, and now Posses-  
sist it for me in my Flesh :  
possess my soul, I beseech Thee, with  
Thy Holy Spirit ; that my *Conversation* Phil. 3. 20.  
now may be heavenly on earth, and my  
*Habitation* hereafter, happy in Heaven.

O let me not for the Perishing pleasures of this vain world, lose an Eternity of Blessed joyes in Thy Presence and Kingdome ! Preserve me to it, (Dear Redeemer) who hast prepared it for me, Even for Thy Mercies sakes, O Lord. *Amen.*

*Then Daily Prayers.*

*1. Meditation, of the Joyes of Heaven.*

**W**HAT do I on earth, when God is in Heaven ? Why are my Heart and Body in two several worlds ? And where but with Him, and on Him should be my heart ? Lord ! draw to Thee what is made for Thee ; till Body can come, let my Spirit be with Thee ; till my Soul depart from my Body, to dwell for ever with Thee, let Devotion carry my thoughts out of my soul, and daily Visit Thee.

My Help, my Hope, my Solace, my Salvation ; Father of my Spirit, Husband of my Soul, Sovereign of my Welfare, Author of my Nature, End of my Essence, Blisse of my Being, Satisfaction of my Desires, Rest of my Thoughts, Perfection of my Powers ! My life is a banishment, imprisonment, punish-

punishment on earth, if Thou be in heaven ! Shun I never so much, I shall meet with nothing but *Sin* and *Misery* ; Seek I never so much, I shall not find any thing of bliss below : Had I whole lands of *Wealth*, with hills of *Honour* upon them, and rivers of *Pleasure* about those, all were not a pebble, a pile, a drop to my Blessednesse : My *Avaritious*, *Ambitious*, *Voluptuous* desires, are left dry on earth, onely fill'd and drown'd in the Paradise, Crown, and Kingdom of Heaven : The Ocean of Bliss runs about the Good that is Infinite. *High*, above change, *Great*, without measure, *Full*, without want, *Long*, beyond time ! Away then my Soul, from Thy Banishment, Bondage, Woe, and miserable Vanity, to thy Home, Freedome, Joy, and true Felicity ; Dove of Grace fly to the windows of Glory ; Mount to those Louvers on high, where the ravenous Bird of hel can neither seize, or fright thee ; nor the beasts of the earth devour or disquiet thee.

Heaven on Earth is a Monstrous confusion ; if thou vainly seek it there, thou mayest as soon find it in Hell (God is not in that heaven ! ) Onely



seek; and solace thy self in the wayes of God; that's heaven on earth indeed: both a glimpse of the glory above and a light to find heaven where it is, in heaven: and from the goods of the world, raise up thy thoughts to a better Bliss. Say, if so well on Earth; how much better in heaven: so let it be, not thy Myrrour of Blisse, but Perspective: Nor thy Chair, but Foot-stool, to take a better *Sight & Flight* to thy Throne. So thou shalt at once walk on earth, and go to heaven; yea, thou shalt divide thy self betwixt both; Body to earth, and Soul to heaven: And God will in that day Blessedly Unite, what thou dost devoutly Divide; and Keep with Him in Heaven for ever, both Body and Soul.

See, *Solisloque*, p. 437.

Monday-



## Monday Service.

*Of the Miseries of this World.*

Morning Prayer.  
Psal. 120. 129. 137.

Evening Prayer.  
Psa. 39. 42. or 84. 102.

Lesson,

Lesson,

{ Gen. 47. or Job 14.  
{ Luk. 21. or Mat. 20.

{ Lam. 3.  
{ Rom. 7.

*Monday Collect touching the**Miseries of Earth.*

**O** Lord! With us, is Misery;  
with Thee, is Mercy! On  
earth, all ill, in heaven, all  
good! O for Thy mercies  
sake support me in all my miseries, and  
deliver me from my sins, the cause of  
them all! And of Thy Goodness (I be-  
seech Thee) raise up my heart to cover  
and seek the good of Heaven, that my  
hold and hope of it, may comfort me  
against all the ills of the earth.

Let the bitterness which I feel be-  
low, wean me from this evil world,  
and whet in me a holy appetite to the

pure sweets and joyes which be above.  
 And in Thy good time fill my Soul  
 with those blessed Solaces, I beseech  
 Thee; Even for His blessed Merits and  
 Mediation sake, who is my onely Joy  
 and Hope in heaven and earth, Jesus  
 Christ my Dear Redeemer and Advo-  
 cate, *Amen.*

*Then Daily Prayers.*

*Meditation of the Miseries  
 of the World.*

**W**HY so much *wedded* to the  
 world, when woe is her Dow-  
 ry? Entailed (as a Portion) by God  
 on *Adam*, and thee (if his son) since  
 he *Forfeited* (with his Allegiance) his  
 Paradise, and thine, by his default!  
 Earth ever since brings forth woes, as  
 Fire sparks. *Within* thee, or *without*  
 thee; For thy *self*, or *others*; In *Body*  
 or *Soul*; woods will as soon want  
 leaves, as the world fail thee of woes!  
 thou art *Heir* to all; *Inheritor* (at  
 least) of some; never secure from any,  
 because alwayes in *Grief*, or *Fear* of  
 all. And least blest too when most se-  
 cure; most unhappy, when least mise-  
 rable; Blisse in this life being the grea-  
 test.

Gen. 3. 17.

Job 1. 7.

rest curse, because the portion of a man Ps. 17. 14.  
markt out for everlasting unhappiness.

Alas ! what a purchase is a little fickle,  
worldly, blis, with woes, All, and Ever-  
lasting, after it, not without some in it!

My heart ! If thou hast so miscarried  
in thy *Choice*, let this *Divorce* the Ma-  
riage ; love earth when thou art fond  
of woe, and not afraid of hell.

Thou wilt find good *Alimonic* after  
this Divorce, Thou wilt *live* more wel,  
and *dye* much better for it. Thou wilt  
entertain death as a *Deliverance* from  
her *Ills*, whose goods thou scornest.  
And receive and read a *Summons* to  
thy end, not as an *Arrest* and Call to  
Judgement, but an *Acquittance* from  
calamity. Thou wilt eye Heaven as thy  
*Harbour* of rest, and be weary of the  
world as a *Sea* of trouble. Thou wilt  
study to steer thy course by the *Card*  
and *Compass* of the Infallible Word  
and Rule to know and go the right  
way to Heaven.

So good is the Worlds *Wormwood* L. 1. m. 3. 19.  
(above her hony) for the Souls health,  
if we take, and tast it right. And Even  
our miseries are made great mercies,  
because good Medicines for that hap-  
py health ! Did earth afford sinfull

fallen man *One* Paradise, he would scarce look for *Two*. Now that he finds a *Purgatory* of it, it drives him to the true Paradise, and brings him sooner to those joyes; by the hastening of those woes; which hie more to heaven, when most heavy on earth.

Psal. 42. 2.

## Tuesday-Service.

*Against the Vanities of the World.*

Morning Prayer.  
Psal. 4. 39. or 37. 102.

Evening Prayer.  
Psal. 52. 62.

Lessons,  
Eccol. 1. 2.  
Met. 16. or Luk. 12.

Lessons,  
Eccles. 3. 4. &c.  
Hab. 2. 1 Tim. 6.

*Tuesday Collect against the  
Vanities of the World.*

**O** Lord ! Who hast made this World for me, and me for Another; let me not be carried away with the vanities of that world which cannot Content my Soul, and will not continue with me !  
O ! let my heart be Fixed on Higher things, never to be Moved with world-ly

by vanities; that when this world shall  
end to me, or I to it, I may enjoy those  
*Honours, and Joies, and Goods,* which  
shall never end; with Thee, Thy An-  
gels and Saints in a Better world,  
Through Jesus Christ our Lord. *Amen.*

*Then Daily Prayers.*

*Meditation of the Vanities  
of the World.*

**T**HE World is a Shop of Vanities;  
*Honours, Riches, Pleasures,* the  
chief Commodities: the Devil, Master  
of the Shop; and Man his miserable  
Customer. The common Price, is our  
Souls, which we give him, to get them;  
and yet possesse nothing (lesse, worse  
than nothing, by all we get) which is  
the vainest of that Vanity of vanities!  
O Man, be not thou so *Vile* and *Vain*!  
Why doth *Transitory* good take thee,  
who hast an *Immortall* Spirit? Why  
doth *Sensible* joy carry thee away, who  
hast a *Faculty* for the highest *Intellectu-  
al* Good! *Capacity*, of Eternity!

Alas! thou wilt as soon fill a five  
with water, as thy Soul with the world; *Isa. 55. 1.*  
and couldest thou give her a Fill of  
it a short time would (so thy great

ter losse and grief) run it all out again.  
 Let the world then be, not thy *Idol*,  
 but thy *Scorn*. Believe it, if worldly  
 good be thy *Deity*, her Glory, Profit  
 and Delight, thy *Trinity*; they will not  
 fill, but fail, and vex thy Heart; and  
 so give thee for Bliss, a *Triple* infelicity:  
 Vexation is their fullest satisfaction,  
 and their end not thy *Content*, but

**Ecc. 1. 17. Torment.** It is *Infinite* and *Eternal*  
 goodnesse which must give Man of an  
**Ap. 16. 25. Immortal Spirit**, content. In that *Deity*,  
 is his Rest; and his Felicity in that  
 onely Trinity.

Let God then be (as He is) thy  
*Throne*; the world (as it should be)  
 thy *Foot-stool*. By her good, climbe  
 up to God, get thus up. Abundance  
 of good here seems brave; What is all  
 indeed in Heaven? What is *Substance*  
 when the *Shew* is such? What to have  
 all things, when so valued to have *no-*  
*thing*? what Bliss is to be found in the  
 Trinity of Uncreated Goodness, when  
 so much is fancied, in the Three por-  
 petty created Goods of that Ill-devi-  
 sed and fond imagined Godhead?

What, if thou hast senses, by which  
 they wooe, and court thy love? Hath  
 not thy Soul a power to guide and  
 govern

govern these Handmaids ? O Man !  
thy senses are in thy Soul : Monster !  
if thou put it in thy senses : Man of  
Reason, be not a Beast, for sense ! Live  
and love above worldly vanity, look  
and long after Sure, Solid, Satisfying  
Soul-felicity ; Else (Saving thy self)  
nothing is, or can be, so vain.

Wednesday-Service.

*Against the Villanies of the World.*

Morning Prayer.

Psal. 22. 14. 120.

Evening Prayer.

Psal. 18. 55.

Lesson,

{ Gen. 6. or 19.

{ Mat. 24.

Lesson,

{ Jer. 51. or Isaia b 13

{ 2 Pet. 2. or 1 Joh. 5

*Collect, against the Villanies  
of the VWorld.*

**O** Lord ! Since the VWorld is a So-  
dome, let me be a Lot, vexed,  
not delighted with her Filthi- 2 Pet. 2. 6  
ness : Since it is a Mesech, let me be  
a David ; not taken, but tired with her  
VVretchedness : Lord ! why should that  
have my joyes, where my Soul is never  
free,



free from dangers, nor Thy glory from wounds? Where Blasphemy is as common as the *Air*, and Oppression as the *Earth*; where Iniquity flowes like *Water*, and Lust flames as *Fire*: Why should I be in love with her, that is in hate with Thee? Where if I follow her course, I go to the *Damnation* of another world; and if I crosse it, meet with nothing but *Vexation* all the way. O Lord! though I be in it, let me not be of it! If it be wicked, let me be good; yea, the more wicked it is, the better let me be, that Thou mayest take a more mercifull notice of my goodnesse. And because it is hard to breath the ayre of corruption, and take no taint in conversation; let me be willing to get fairly from it, and come to Thee, where is blisse pure, without tear, or taint. Take me from the Devils of the world, to Thy Angels O God! Mean time, let me live a Saint even amongst Devils, That I may (at last) be a Saint amongst Angels; yea, as one of Thy Angels, in that world; where is no *woe*, nor *wickednesse*; *Sinner*, nor *Satan* but Thy Blessed Unity, with Holy and Happy Society of Glorified Men, and Angels, Enjoying, Adoring,

Apo. 3. 17.

1 Cor. 6.  
17.

2u. 20. 36.

Adoring, Lauding, and Serving Thee  
for ever and ever : So be it, for Jesus  
Christ His sake. *Amen.*

*Then Daily Prayers.*

*Meditation of the Villanies  
of the world.*

**M**other of all *Misdeeds* and *Mischiefs* ! when shall I be delivered from thee, *Gaal* of my Soul, and *Wrack* of my Salvation ? A *Hill* of poor *Pismires* tossing up and down, thou art at best, a *Hell* of debauched and damned *Spirits* (at worst ! ) *Source* of *sin*, *Forge* of *hell*, and a *Field* of all *temptation*.

IF I love my *God*, I must hate Thee, because an enemy to His honour ; IF I love my self I must loath thee, because an adversary of my Salvation ; if I hate the *Devil*, I must not love thee, because thou art his *Sword* to destroy ; if I may not love the *Flesh*, I must not love thee, because thou art her *Staff* of support ; if I must not love *Vice*, I must abhorre thee, because thou art the *Mistress* of *Vanity* ; if I must love *grace* I must detest thee, because the *Step-dame* of *Virtue*.

Hagge

Hagge of Satan, Hate of Heaven,  
School of Vice, Seminary of Error,  
Mother of Sinners, Step-dame of  
Saints, Pest of the Spirit, Nurse of the  
flesh ! Who by thy bad *Counse's* and  
*Examples* B-reedest the Brat of sin in thy  
wicked womb, and thou sucklest and  
indearest it with thy *Profits* and *Plea-  
sures*, thy wretched dugs ! woe is me,  
that I must stay in thee ! shame on me,  
if I love thee ! thy best things, are *Vani-  
ties* of Earth ; thy worst, *Villanies* against  
Heaven ! What in thee can I love ?

Jsc. 4. 4.  
1 Joh. 2.  
25.

Though thou be a *Whore*, I will  
not be a *Villain* to my God ; so much  
a Villain, as to love such a Whore ; so  
much a Villain, as by any lust of mine  
to make thee more Strumpet ; and by  
my additions of particular ills, to en-  
crease thy whoredoms : I will have  
care (what I can) not to be *Partaker*  
of thy *GUILTS* ; but *Ringleader* I will  
never be to thy *Rebellions* ; I would  
not come to thy End, and therefore  
will avoid thy way. God I thank Thee  
for Thy good Spirit which carries me  
against the *Sreams* of my Corruption,  
and *Tide* of the World : (I cannot go  
but in the strength of that Spirit a-  
gainst such a tide and stream :) God

I pray Thee ! let me Continue my course, that I fall not at last into Thy Sea of Wrath; and when the World of nature shall end, be tormented with a world of sinners, world without end, for ever, and ever ! *Amen.*

## Thursday-Service.

*About Death.*

Morning Prayer.

*Psal. 39. 49.*

Lessons,

{ *Gen. 3. or 5.*

{ *Luk. 16.*

Evening Prayer.

*Psal. 90. 23.*

Lessons,

{ *Eccles. 12.*

{ *Rom. 5.*

*Thursday-Collect, or Prayer,  
about Death.*

**O** Lord, *who hast appointed all to dye,* Heb. 9. 27 make me ever mindfull of my *Dissolution*, that I may lesse love the Vanities of this, and more seek the Felicities of a better life ; where death, and distresses are not ; but we shall be as the Angels of God, Healthy, and Vigorous, and Happy for ever. Luk. 20. 36

O let me every day so live, that I may come to that life when I die: And  
because

Mat. 26.  
38.

because the best-led life may have need  
of some time to Prepare for death;  
Of Thy great Mercy (I beseech Thee)  
keepe me from an *Unprepared* Heart,  
and *Unexpected* End. Even for His  
sake, Who himself had the horror of  
Death, Jesus Christ our Lord. *Amen.*

*Then Daily Prayers.*

DOVING VERNITT

*Meditation of Death.*

**D**ye I must, and after live in weal,  
or woe, for ever : and no time  
after to recover the woe, if I lose the  
weal : as I tender then *Eternity* let me  
look to my life.

*Dye I must*, and know not *Where*, in  
House, or Field; Land, or Water; Bed,  
or Bord; Every where, then let me  
look to it.

*Dye I must*, but know not *How* By  
a Violent, or Naturall course; Casu-  
alty, or infirmity; Lingringly, or Spee-  
dily; Every way then let me look for it.

*Dye I must*, but know not *When*. Day  
or night; This, or that day; Next, or  
this. This, or that Hour; that on this  
Minute; this, or that Time. *Morn,*  
*Noon, Even,* Ever then let me look  
after it.

And

And how look to it better then to find out the murderer, and doom him to death? O *Sin*! Shalt thou lye in my bosom, that hast laid all Mankind in a grave? I will have thee to the Cross for that, yea, and for this too, lest thou adde murder, to murder; and kill my Soul, after my Body: O what a sad hour of parting will that be, if when Soul shall leave the Body to death, God shall leave the Soul to be damn'd! All full of horror, and utterly comfortless, when it should be most the comfort of the Body!

Ro. 5. 12.

~~But strength thou hast not to have~~ death under foot, without a Christ in thy Armies. Thou canst not welcome it without fear, till thou Embrace Him in thy Faith. To *Whom* then should I look but to Thee, O Lord; Who art my *Saviour*? And for *What*, but Thy mercy, which is my Salvation? And *Why*, but for my Sins, my only Destruction? And *How*, but by Repentance, the only Remedy of sins? And *When*, but in my life, the onely Time of my repentance? And *This day*, *This hour*, *This minute*, which may be the last of my life. O Jesus, as I sin, let me repent daily, that when I dye (as I must)

Luk. 2.

28, 29.

I may live eternally with Thee, and by  
Thee. *Amen, Amen.*

See more, *Soliloquie*, p. 433.

## Fryday-Service.

*Of judgement to come.*

Morning Prayer.  
*Psal. 50. 143.*

Evening Prayer.  
*Psa. 98. 99.*

Lesson,  
{ *Dan. 12.*  
{ *Mat. 25. or Ait. 17.*

Lesson,  
{ *Eccles. 11.*  
{ *2 Cor. 5. or 2 Thef. 1.*

## Friday-Collect, or Prayer.

*Of judgement to come.*

*Ait. 17. 31*  
*Eccles. 12. 14*

*2 Cor. 11.*  
*31.*

**O** Lord Almighty ! Who hast  
determined a *Day* wherein  
Thou wilt bring all *Men*, and  
*Things* to *Judgement* ; make  
me to try my Soul daily at the *Bar* of  
my Conscience, that *judging* my self  
for my Sins, Thou mayst not *Condemn*  
me at Thy dreadfull Tribunal.

And Lord, let that *Day* be often in  
my thoughts, that the *Fear* of it, and  
Thee, may be ever before my eyes ;  
and my Conscience may be kept more  
clean

clean by the power of that fear. Even  
for His mercies sake, who was my Re-  
deemer, shall be my Judge, and is  
my Advocate, Jesus Christ our Lord.  
*Amen.*

*Daily Prayers.*

*Meditation of Judgement.*

**O** Barge in the Clouds, I must ap-<sup>2 Cor. 5. 10</sup>  
pear before Thee ! VVoe to me <sup>1 Thes. 4.</sup>  
then, if found *Guilty* ; and now, if I <sup>17.</sup>  
beware not of all Capital Guilts : If I <sup>Apo. 6. 16.</sup>  
sin against the *Light* of my mind, and <sup>1 Joh. 12. 48</sup>  
Gods Great *Grace* and Goodness, for <sup>Heb. 10.</sup>  
then I am a Capital *Offender* : If I <sup>Ro 1. 19.</sup>  
do, what upon pain of death God <sup>Gal. 5. 19.</sup>  
forbids me by His Heavenly Law ; for  
that's a Capital *Offence*. For that,  
and this, will not God judge me ?  
VVhy ? for This, Even the VVorld ; <sup>Tit. 3. 11.</sup>  
for That, Conscience will condemn  
me : And God for more ; For if Con-  
science can charge me with more than  
the VVorld, God can lay to my charge <sup>1 Joh. 3. 20</sup>  
more then my Conscience. To the <sup>1 Cor. 4. 4.</sup>  
world, *Manifest*, and *Secret*, are two  
things, but to Conscience all *One*. To  
be, and be known, are two things to  
Conscience ; and to be Remembered,  
and



and known : but what is Seen to Providence, is never out of memory, if once seen. To hide guilt, then will not serve ; to take notice , or forget it, not justifie. To a *Circumstance, Imagination, Syllable*, God doth Observe, and Enroll every *Act, Thought, Word*, *Whatever I Speak, Conceive, or Do*, be it never so close, or hid.

Pl. 50. 21.

Ap. 20. 12.

Eccles. 12.

14.

1 Cor. 4. 5.

No way then to be Saved, but to get a *Pardon* before my Doom. No *Blea* for that, but Christs Blood : no *Mediator*, but Jesus. And no *Fees* for that Advocate but my Tears; not my Purse, but Heart, must bleed to move His mercy, and then he will undertake my Peace and mediation ; Repentance, by the Plea of his Passion, and Intercession of Himself, never fails of Pardon , because He never in Promise. Those Particular *Sessions* on my self, prevent His Generall *Affizes* ; my Penance, His Vengeance.

1 Joh. 2. 1.

Luk. 4. 8.

Mat. 11.

28.

1 Cor. 11.

31.

But delay not thy Pardon, lest thou find thy doom before it. Have it not to *Seek*, when thou shouldest have it to *Shew* : thy *Petition* to draw, when thy *Execution* begins ; Nor think with an *Half* repentance to get a *Whole* pardon. Remorse for sin, without amend-

Acts 3. 19.

Heb. 9. 27.

amendment, is but half: And death is thy little Dooms-day, (no amending after it.)

O Lord ! that I may be cleared by Thy Sentence, let me be condemned by mine ! Condemned in my Conscience, not by a Constrained force and Fury of guilt, but by a Voluntary, and fair *Penitentiall Process*. Let Thy De-

puty thus Doom me, that Thou mayst 1 Cor. 11.  
not Condemn me : Let me fall at my <sup>31</sup>.  
own Breast, that I may stand before Thy Bar, O Christ ! Thy Pardon will raise me from such a fall, and in that strength of grace and mercy, even before Thee shall I stand. From being cast by Thy mouth as low as Hell, from falling from Thy Bar, to the bottomless Pit, and Prison, Beware thou my soul, Deliver me, Dear Saviour, now and ever ! *Amen*.

More of this : See *Soliloquie*,  
p. 436.

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Saturday-

## Saturday-Service.

*Of the Pains of Hell.*

Morning Prayer,

Psal. 11. 2.

Lesson,

{ *Isai. 66.*{ *Luk. 6. or Mat. 9.*{ *Mat. 24.*

Evening Prayer,

Psal. 9. 55.

Lesson,

{ *Deut. 32. or Isa. 30.*{ *Jude. or 2 Pet. 2.*

*Saturday Collect, or Prayer, against  
the Pains of Hell.*

**O** Dreadfull Majesty, that hast  
Earth for Thy *Foot-stool*,  
and Hell for Thy *Prison*: Of  
Thy Mercy forgive me that  
*Guilt*, which in Thy Justice would  
bring me to that fearfull *Gaol*.

Lord, let me often think of Hell,  
that I may never come to it ! And let  
me seriously muse on those Eternall  
*Fires*, that I may carefully avoid them,  
and Sin, the *fuel* of them, and way to it!

O suffer me not to *Buy* any Sin so  
dear on Earth, as to *LOSE* Heaven by  
it, and suffer in Hel, Eternally for it !  
Dear Saviour ! that hast Triumphed  
over it, preserve me from it, by the  
Merits of Thy pretious Blood, and  
Passion, O Lord ! *Amen.*

*Then Daily Prayers.**Me-*

*Meditation of Hell.*

- **N** Ay, but if one were sent from the *Luk. 16. 30*  
 dead, they would hear him !

No ! not a Preacher from the Grave,  
 if none in the *Pulpit* ! Especially, in a  
 Point of so Universal a Belief, as hath  
 not onely a Church-ful, but World-ful  
 of Preachers. A Point of so cleer and  
 convincing an Evidence, as hath even  
 those who are most Infidels to it,  
 Prophets of it ! What else do the *Ar-  
 rests*, and *Interests* of Atheists and Epi-  
 cures, Preach ? Hear they not it from  
 Pulpits in their Breasts, that heed  
 none in the Church ? Their Terrours in  
*Life*, and Horrors at *Death*, are they  
 not Flashes of that Infernal fire which  
 they would extinguish ? Prophecies of  
 what they would not have, Hell ?  
 Which, because their guilts condemn  
 them to, they therefore rather would  
 not, then cannot, believe ? Within thee,  
 or without thee ; in Breast, or Book ;  
 Talmud, Alchoran, or Bible ; Church or  
 World ; Guilty one ; there is a Hel for  
 thee. Therefore is thy *Torture* in life,  
 when distresse sets guilt on work, and  
 Hell appears within thee ; and *dread*,  
 in Death, when it appears unto thee !

No wonder : for (if most Credible)  
 what more Horrible ? If Gods *Palace*  
 be the best place, (Heaven;) His *Prison*  
 is the worst, (Hell.) If the Joyes of  
 that, passe all understanding ; the Pains  
 of this, are above our Comprehension.  
*Discourse* may make them great, but  
*Experience* makes that little. Sad  
 thoughts of this, are good. To have  
 the Mind on hell, is the way to keep  
 the Soul out. And have thought of  
 it, for if once in, no coming out. O  
*Epicure* ! whose art it is to put all  
 thoughts of Hel from thee, by so much,  
 it is *Nearer* and *Heavier* to thee !  
 When thy Body (which thou pamper-  
 est) shall *Dye* to feed worms ; and thy  
 Soul (which thou wouldst bury with it)  
*Live* to feast Fiends ; That makes thee  
 dread the sight of Death as Hell, and  
 the thoughts of it as Devils, because  
 there are Devils, and Hell, which thou  
 deniest, but dost dread : None hath  
 more horror for them, than thou who  
 sayest thou hast no such Faith !

See more, *Soliloquie*, p. 442.

So end the Seven Services for the  
 first Week,

Seve

# Seven Services, for the 2<sup>d</sup>. Week.

## Sunday Service.

### Against Neglect of Gods Service.

Morning Prayer.

*Psal.* 5. 27. 42.

Lessons,

{ *Ge.* 18. or *Ier.* 7. to 17

{ *Mat.* 11.

Evening Prayer.

*Psal.* 95. 122.

Lessons,

{ *Eccles.* 5.

{ *I Cor.* 11. or *Heb.* 6.

### Collect or Prayer, against Neglect of Gods Service.

**O** Lord ! Thou hast devoted a  
Time and Place to Thy  
worship, and Holiness becometh  
Thy House for ever !

Make me ever carefull to pay Thee *Psal.* 93. 6  
*Then*, and *There*, the Dues and Duties  
of Religion, which I owe Thee. So-  
lemnly waiting on Thy Majesty a-  
mongst Thy Servants, in Thy Court  
and Sanctuary. Let me be Diligent in  
Thy Service and Reverend at it ! That as  
Thy Saints and Angels in heaven, In-  
cessantly Serve Thee, I may with Thy  
Saints on earth, Constantly Worship  
Thee, till we all come together for e-

Joh. 4.34. ver to adore Thee. Even for His sake,  
 Whose *meat and drink it was to Serve*  
*Thee*, Jesus Christ our Lord. *Amen.*

*Daily Prayers:*

*Remedies against Neglect of  
 Gods Service.*

1. **G**OD will find no *time* to save us,  
 If we find no *day* serve Him <sup>a</sup>.  
<sup>a</sup> Psal. 2.  
 11, 12.
2. Have we *six* in a week, and shall  
 Aft. 6.10. not God have *one* day <sup>b</sup> ?  
<sup>b</sup> Ex. 20.9.
3. Publique worship is the *Pillar* of  
 Religion, and High service of Almigh.  
<sup>c</sup> Ge. 4.16 ty God <sup>c</sup>.
4. If every one take away his *Stone*,  
 we shall pull down the *Pillar* to the  
<sup>a</sup> Lam. 2.6 ruine of Religion <sup>d</sup>.
5. In the *Church* we are before Gods  
<sup>e</sup> Ps. 95.6 *Face*, as well as Mans <sup>e</sup>.  
<sup>f</sup> 1 Cor. 11, 22.
6. It is both a *Scandal* to man <sup>f</sup>, and  
<sup>g</sup> Eccl. 1.5. *Scorn* to God <sup>g</sup>, to be Irreverent in the  
 Church ; to dare, and jeer God to His  
 face.
7. The truest *Picture* of the Saints  
 with God in Heaven, is a Congre-  
 gation, Devout at Gods VVorship on  
 Earth <sup>h</sup>.  
<sup>h</sup> Ap. 4.10.
8. VVe cannot do better then to  
 go to *Heaven* ; nor worse then to  
 do

*for the second Week.*

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do any thing ill, or Unseenly in it. *1. i Gei. 28.*

9. The Devils *Misbehaviour* in Heaven, cast him into Hell. *17. k Jud. 6.*

10. He that *Laughs* in the Church is *Ticked* by the Devil. *\* Resus in Eccl. siâ Diabo'i opus est.*

**Monday-Service.**

*Against Procrastination.*

Morning Prayer,  
*Psal. 95. 7.*

Evening Prayer,  
*Psal. 4. 90.*

Lesson,

Lesson,

{ *Pro. 1.*  
{ *Mat. 23. to 14. or 24.*  
{ *to 36. Acts 24.*

{ *Eccles. 8.*  
{ *Apoc. 21.*

*Prayer against Procrastination.*

**L**ord, Keep me from the *Delays* of Holy and Necessary duties! Make me to consider, how many are now perishing in Hell, for neglecting the times of Thy Gracious Visitations on earth! That whilst the Spirit of Grace and Life blowes on me, I may improve that Breath to purchase my self an estate in the life of Glory and Immortality.

K 3

Even



Lu. 11. 50. Even for His sake, who lingred no time to shed His blood to save me, Jesus Christ our Lord. *Amen.*

*Daily Prayers.*

*Remedies against Procrastination.*

1. **I**T is *Unworthy* God. He calls a Psal. 53. 7. *to day,* and you will come to b Lev. 2. 1. *tomorrow?* The Devil shall have the *Floure* of age, and God the *Bran?*

2. It is *Unsafe* for Man. The Adventure of an Immortal soul, upon two great *Uncertainties* to come; having my *Bread*, and Gods *Spirit*: If either e Pro. 25. 1 fail, I am lost for ever. And God Jam. 4. 13. knows! Innumerable souls are thus d Joh. 3. 8. *lost*. \* *Casarius* lost\*.

(Innume- 3. It is *Unwise*. The House of my- rables ani- soul is set on *fire* with guilt to day, ma sic pe- and I will *Quench* it to morrow? I fall riére) Isa. 9. 18. into the puddle of sin this week, and f 2 Pct. 2. will rise the next?

22. 4. It is *Uncomfortable*. For the longer I keep off from God,

1. Gods *Acceptance* is more doubt- Lev. 2. 12 full. He is for *First* fruit: and *First-lings*.

2. Mans *Performance* is more difficult. Because *Satan* hath the greater power

power over me<sup>h</sup>, and Sin in me<sup>i</sup>. By <sup>b 2 Tim. 2.</sup>  
the strength of *Custom*<sup>k</sup>, which is a <sup>26.</sup>  
miracle to conquer\*. <sup>i Pro. 5. 21.</sup>

3. *Repentance* hath a greater task: <sup>4 Jer. 12.</sup>  
More *Spots* to wash<sup>l</sup>, *Knots* to loose<sup>m</sup>, <sup>\* S. Bern.</sup>  
*Rogts* to digge<sup>n</sup>, *Foes* to kill\*. Sin in <sup>l Isa. 1. 16.</sup>  
time, of a *Child* grows to a *Gyant* for <sup>m 2 Pet. 2.</sup>  
strength, and *Lust* spawnes like a fish in <sup>20.</sup>  
number. If it be now ten strong, next <sup>n Jer. 4. 9.</sup>  
year it will be an hundred, and the <sup>o 1 Pet. 2.</sup>  
next year a thousand, &c. <sup>11.</sup>

4. The Best fruit of sin is *Repen-* <sup>p 2 Cor. 7.</sup>  
*tance* <sup>r</sup>, the rest is *Shame*<sup>s</sup> and *Death*. <sup>8, 9.</sup>

5. It is *Unprofitable* at best. For the <sup>q Rom. 6.</sup>  
lesse *Seed* the lesse *Harvest*\*. The lesse <sup>21, 23.</sup>  
*Good*<sup>t</sup>, the lesse *Glory* <sup>r 2 Cor. 9.</sup>; and the more <sup>6.</sup>  
*Springs* and opportunities I lose, the <sup>s Rom. 2. 7.</sup>  
more *Seed-times* of good\*. So I reap <sup>t Gal. 6. 8.</sup>  
lesse *Comfort* of what is past\*; and *Re-* <sup>u Isa. 38. 3.</sup>  
*ward* to come\*. <sup>x Luk. 29.</sup> <sup>16.</sup>

Tuesday-Service.  
Against Presumption.

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Morning Prayer.

*Psal.* 7. 19.

Lessons,

{ *Deut.* 29. or *Lev.* 26.

{ *Mat.* 24.

Evening Prayer.

*Psal.* 68.

Lessons,

{ *Eccles.* 8.

{ *1 Thes.* 5.

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Collect, or Prayer, against  
Presumption.

**K**EEP me O Lord from carnall Security! If I fall into sin, let me not lye in it, out of a Presumption of Thy Mercy; but do Thou awake me to repentance, & raise me in Thy goodness.

And since repentance is not in my power, make me fearful to fall into sin, in hopes of Thy grace and mercy; and more afraid to lye in it, if I fall; lest I Sleep without fear, till some Suddain judgement Awake me, and present the horror of Eternall death before me!

*Thes.* 5. 3

From a Lethargy in sin, O thou Holy Physitian of souls preserve me now and ever, Dear Saviour I beseech Thee.  
*Amen.*

Daily Prayers.

Re-

Remedies against Presumption.

1. **I**t is the Devils *Lullaby*, to sleep  
 our the time of Salvation, as did *a* Mat. 25.  
 the five foolish Virgins <sup>a</sup>. 7.

2. It is the Devils *High-way* to De-  
 speration <sup>b</sup>. *b* Pro. 1. 28.

3. None but a *Poysonous* spirit, will  
 suck the strength of sin, out of the *Flow-  
 er* of Mercy <sup>c</sup>. *c* Eccl. 8.  
 11.  
*Isa. 1. 3.*

4. It is to make *Quarrels* amongst  
 Gods Attributes, in the *Confidence* of  
 Mercy, to put *Contempt* on Justice <sup>d</sup>. *d* Rom. 2. 4.  
*e* Ge. 3. 10.

5. It is to leave the soul at last with-  
 out all hope of Succour and *Sanctuary* :  
 because guilt dares not fly to Offended  
*Justice* <sup>e</sup>, and hath no refuge else, but  
 Abused *Mercy* <sup>f</sup>. *f* Rom. 2. 4.

6. Gods Best Saints have been *Fear-  
 ing* men, and shall Sinners be *Presu-  
 mers* ? See it in *Job* <sup>g</sup>, *David* <sup>h</sup>, *Paul* <sup>i</sup>,  
 and others. *g* Job 9. 28.  
*h* Psal.

7. I presume of that which is not  
 mine, but Gods : *Life* <sup>k</sup> and *Grace* <sup>l</sup> :  
 without either of which I am undone  
 for ever<sup>m</sup>; and yet I provoke God, with-  
 out whose Mercy I can have neither <sup>n</sup>. *l* 1 Cor. 9.  
 27.  
*h* Jam. 4.  
 14, 15.  
*l* 2 Tim. 2.

8. Who will give his head a mortall  
*Wound* <sup>o</sup>, in hope to find a Sovereign  
*Balme* ? yet I give my soul certain  
 wounds, in hope of uncertain re-  
 die. <sup>p</sup>. *o* Eph. 2. 5.  
*n* Ro. 2. 5.  
*o* Isa. 1. 6.  
*p* Jer. 5 1.

## Wednesday-Service.

## Against Desperation.

Morning Prayer.  
Psal. 103. 44.

Evening Prayer.  
Psal. 130. 147.

Lesson,  
{ Jer. 3. or Mic. 7.  
{ Luke 7.

Lesson,  
{ 2 Chron. 33.  
{ 1 Tim. 1.

## 1. Prayer against Desperation.

**L**ord keep me from despairing  
of Thy mercy ! Let me not  
seek at once to destroy my  
Soul, and my Saviour, by be-  
lieving my sins to be so great, as Thy  
Mercy cannot Pardon ; or my consci-  
ence so foul, as His Blood will not purge.

Preserve me from all sins, O Lord !  
but from this above all, I beseech Thee,  
for His sake who is *The hope of Israel,*  
*and of all that dwell in the ends of the*  
*earth,* Jesus Christ our Lord. Amen.

Jer. 14.  
Psal. 6. 5.

## 2. Prayer against Desperation.

**O** Lord ! I have been a Great Of-  
fender, but let me not be a De-  
sperate sinner ! I have most wickedly  
provoked the Eyes of Thy Glory, but  
let

Let me not more wickedly shed the  
Bowels of Thy Mercy ! Thy Law hath  
been cast behind my back, but O let  
not Thy Blood be trampled under my  
foot.

Thou keep'st the gate of Mercy  
Open, let not me shut it upon me !  
Thou hast not yet cast me in, keep me  
from leaping into the Pit of perdition!  
Though guilts and stains have made  
me black as a fiend, yet am I not in hel,  
out of which there is no Redemption.  
Dear Saviour ! With Thee is Mercy,  
and Plenty, for the whole world of  
sinners ; much more for one, though  
the greatest sinner of the world. *Re-<sup>7</sup>*  
vive that soul with Thy Grace, which *1 Joh. 2. 2*  
Thou didst Ransome with Thy Blood !  
Rescue that poor soul by Thy Mercy,  
for which Thou hast satisfied in Thy  
Justice ! Wash off my stains, Break off  
my bonds ; Pull off the chains of Satan,  
Deliver me from my sins. That I may  
live an Example of Thy Mercy, a Com-  
fort to poor Penitents, a Joy to the An-  
gels, a Companion to the Saints, and  
Servant to Thy Majesty. So be it  
Dear Saviour ! Amen, Amen.

Letany.

Daily Prayers.

Remem-

Remedies against Desperation.

1. **T**he sin of *Hel.* In the *Dead* and *Damned*, not fit for them that live on earth<sup>a</sup>, who may be in a state *damnable*, but not *condemned* without hope to be saved: then the *Judg* would not let them live<sup>a</sup>.

2. The sin against *Heaven*. Not a *Treason* against *God*, but a *Murder* of the *Godhead*. In which *J. d.* is sinned more, then in his *Treason*.

3. The sin on earth capable of a *Cure*, two wayes; by *Consideration* and *Caution*.

(1.) *Consider.*

1. If I have a *World* of sin to *damn* me, *God* hath a *Sea* of *mercy* to *d. own*

2. No *Stains* or *guilts* can make my *Soul* so much *Vile*, but *Chri.*s *Blood* is more *Precious*.

3. The *Remedie* of *Repentance*, by the *Power* of that *Mercy*, and *Virtue* of that *Blood*, hath cured most *darned* and *desperate* sins and *sinner*s. *Da-*  
*via's*, *Peters*, *Manasseh*, *Magda-*  
*len*, *Paul*, and others.

(2.) *Beware*, Before, Of the sin of—  
1. *Presumption*. From which *Pre-*

*cipice*

Eccel. 9. 4  
Pl. 42. 11.  
Jer. 18. 12

Jud. 13.  
23.

Saint  
Hierome.

Mic. 7. 18  
Ro. 5. 9.  
Heb. 9. 13

14.  
Petr. 1. 19  
Joh. 1. 7

Isa. 1. 13.  
Ae. 2. 38.  
Psal. 5. 4.

Psal. 32. 5.  
2 Sam. 12.  
23.

Mat. 26.  
75.  
2 Chron.

32. 12.  
Luk. 8 2.  
Luk. 7. 37,  
48.

ripice of false hope, are the most fatal and fearful Fals into despair.

Job 11.

2. Enter the Temptation to despair,

10.

Take heed of Concealing the conflict,

Pro. 28.

For, wo to me, if when I have myself,

13.

and the devill my foe, I have no

Act 16.

of God to Friend.

27, 30.

Job 33.

Violent ends and deaths, had been

23. &c.

cured by such Confessions.

## Thursday-Service.

Against Swearing and Taking  
Gods Name in Vain.

Morning Prayer.

Evening Prayer.

Psal. 15. 99.

Psal. 50. 111.

Lesson,

Lesson,

{ Zach. 5. or Mal. 3.

{ Eccles. 9.

{ Mat. 5. v. 33.

{ James 5.

Collect or Prayer, against Swearing and  
Taking Gods Name in Vain.

**O** Lord ! Holy and Reverend is Ps. 111. 9  
Thy Name, let me not dare  
Prophane it ! Angels therefore dread  
and adore Thee, and shall I despise  
Thee ! Thou Lord wilt take an ac-  
count of all idle words ; if then Thy  
titles be prostituted at my vain plea-  
sure,



sure, and made me to fill my idle discourses, how shall I answer Thee? Keep my Tongue from such *Customes*, O Lord! and let *Care* watch my lips, that I get not such a tongue! and let Thy *Fear* guard my heart, that no such words move thence to my lips. What is past, pardon I beseech Thee in Thy *Mercy*; What is to come, prevent in me, by Thy *Grace*, for Jesus His sake. *Amen.*

### Daily Prayers.

#### Remedies against Swearing, and Taking Gods Name in vain.

1. **T**Here is much *Ill* in this sin:  
1. Against the Creator, GOD.  
It is,

1. Petty *Blasphemy* at least: The  
\* *Act* 7. 55. Jewes stopt their ears at it, and dare  
Christians open their mouths for it?

2. Petty *Treason*. A lifting up the  
Tongue against Divine Majesty, and  
*Wounding* it, and bringing it to Con-  
tempt.

2 Kings 19. 21. 3. Grand *Ingratitude* to GOD. For  
Ps. 55. 8. my tongue made for His *Glory*, to do  
\* 1 Cor. 6. Him dishonour. And the Names and  
15. Members of Christ, to be made Instru-  
ments of sin.

2. A-

(2.) Against the Creature.

4. Grand *Rebellion*, Man the Tongue of the Creatures to praise God, makes them Mutes to His Glory\* and guilty of his despising and daring God; and himself worse then them all. Pf. 19. 1.

2. There is great *Danger* in it. The Law sayes, It goes not *Guiltless*<sup>t</sup>. The Gospel sayes, of *Condemnation*<sup>2</sup>. Ex. 20. 7.  
Jam. 5. 12

3. There is no *Profit*, *Credit*, or *Pleasure* in it, a Meer-pure sin, without *Motive* to excuse it.

4. *Custom* aggravates it. That I dare get, and keep, an *Habit* against Heaven. Jer. 22. 31.  
& 32. 30.

5. I may use *Means* to *Lose*, as well as *Get* this *Custom* \*.

1. For Gods Names, O *Lord*! *Jesus*! *Christ*! Use other words, O *strange*! O *rare*! O *me*! &c. with as good sense, and lesse sin. \* Socrates by stones cured his ill speech

2. Punish thy Slips, bite the tongue. Give an *Almes*. Say the *Lords Prayer* after every *Slip*.

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Friday

## Friday-Service.

## Against Lying.

Morning Prayer.

Psal. 34. 51. 63.

Lessons,

{ Prov. 6. or 12.

{ Joh. 8. v. 44.

Evening Prayer.

Psal. 59. 101.

Lessons,

{ Jer. 9.

{ Col. 3. or Ephes. 4.

{ or Apoc. 22.

Collect, or Prayer, against Lying.

**O** God of Truth, Keep me from the lip of Lying ! Since the Devil is a lying Spirit, let not my mouth be possessed with him. Since he is the *Father* ; let not me be a *Child* of falsehood. Cause my heart to *Conceive* things aright, and let my tongue truly *Bring* forth the conceptions of my heart. Suffer me not at the price of any lust, to Let out my tongue to serve the turnes of Satan. As a *Prostitute* to Malice, by lying to do mischief ; or an *Advocate* to friendship, lying to do good, or excuse the shame of evill. Let me not commit an evill to do a good, much lesse adde sinne to sinne, VVord to deed, upon any occasions. Especially

Rom. 3.8.

Especially upon small occasions, let not my mind and tongue be filled with such blots. *Blemishes* both to *Christian* and *Humane* Conversation ! Pests both to *Church* and to *Mankind* ! And that I may abhorre a lie, make me to love *Truth* and *Justice*; Even for His sake, In whose mouth was no guile, Jesus Christ our Lord ! Amen.

1 Pet. 2. 22.

Daily Prayers.

*Remedies against Lying.*

1. **T**He Devil first *Spake*; and ever since *Taught* this *Language*. Jo. 8. 44. 1 Kings 22. 22.
2. The Death of *Mankind*, was drawn in first, from that *Breath* of the *Serpent*. Gen. 3. 4.
3. Speech *Brought* forth with a lie, is *Conceived* in adultery.
4. When I love a lie, I *Divorce* my soul from *Truth*, Gods daughter; and *Marry* it to *Falschood*, the Devils.
5. The Devils daughter hath *Damnation* for her *Dowry* : so hath lying, a sin of *Aire*, but ends in *Fire*.
6. A Christian and a Liar, is a *Monster*. A *New* man with an *Old* Tongue. d Ap. 11. Eph. 4. 24, 25.

7. A Lyar is another *Lucifer*. He gives *Being* to that which hath none, and so *Equals* himself to God, who onely can, and doth.

8. The *Primitive* Christians would rather *Dye*, then *Lie*, Chusing rather the losse of life, then such a blot on the Conscience.

These Considerations may make us *Loath* it; and so *Leave* it,

1. Do nothing *Foul*, to be blusht at, and we shall not need, to lie for a *Mask*.

f Gen. 18.

2. If mens Eyes do not, God *Sees* the truth of things.

Jer. 5. 3.

1 Kings

14. 16.

Sin ad-

ded to fin.

1 Cor. 4.

5.

Isa. 28.

15.

Isa. 59. 4.

3. Here the *Mask* is fouler then the *Face* (if not very foul :) at least the face is fouler for the *ugly* mask.

4. A Time will come, when God will Pull all masks, from all faces.  
And What good then in the *Refuge* of lies?

Saturday-

Saturday-Service.

Against Detraction, or Slandering.

Morning Prayer,  
Psal. 10. 15. 50.

Evening Prayer,  
Psal. 64. 101. 140.

Lesson,  
Jer. 9. or Lev. 19.  
v. 11. Mat. 12. v. 22.  
or Act. 24. Mar. 15.

Lesson,  
Jer. 9.  
Jam. 4. or 1 Pet. 2. v.  
21. 1 Pet. 3. to v. 14.

Prayer against Detraction.

**O** Lord ! Since the *Detractor* is a *Devil*, let not me be One ! Let me not delight to *hear* a slander, lest he *fit* in my Ear; Let me not *utter* it, lest he *walk* on my Tongue ; but above all, let me not *devise* it, lest he lye in my Heart. Let not my *Ear*, *Tongue*, and *Heart*, be a Chair, House, and Bed for the Devil. Let Thy Holy Spirit of love wholly possesse me, that he may have no part in me. Thou wouldest have my Heart to be Thy *Temple*, and my lips are the *Dores* ; Let me not make Thy Temple his *Forge* to *Frame*, and Thy *Dores* his *Shop* to *Vent* his mischiefs. Lest in Thy Justice, Thou give me my portion with *Railers*, and *Cursers*, and *Blasphemers* in his fiery furnace.

Eph. 4. 27.

As

As I abhor to murder my neighbours *Life*, make me afraid to destroy his *Fame* and reputation : lest I wound thereby, and kill at once, his *Credit* and my *Conscience*. Keep the *Sword* of Calumny out of my mouth, I beseech Thee, that I kill not my slandered neighbour, and my self ; and wound as many as *Hear*, and *Believe* me. From Taking and giving these wounds, Lord shield me, and save me, for His sake, *Who being reviled yet reviled not*, Jesus Christ our Lord. *Amen.*

1 Pet. 2. 23

## Daily Prayers.

*Remedies against Detraction.*

e Eph. 4.

27.

The Devil  
and Stan-  
der all  
one.

b Lev. 19.  
16.

Eze. 22. 9.

c Pro. 12. 1

d Jam. 4. 1

e Rom. 1. 1

1. **I**T makes a *Black Mouth*, and Us-  
s it *Ink* in our Brothers face, or  
*Fire*, like Devils <sup>a</sup>.

2. As *Bloody* as black. A Murder<sup>b</sup> of  
what is more precious then life, ano-  
thers *Reputation*<sup>c</sup>. VVith the death of  
my *Conscience*<sup>d</sup>.

3. As *Abhorred* as bloody : To God  
and Man. The Slanderer *Cries* out on  
another for slandering him, and there-  
in *Condemnes* himself<sup>e</sup>, as a vile man,  
for being a slanderer.

4. To wound a *Good Mans* fame, is  
mo:st

most  
God  
God  
5.  
wor  
lieve  
Blee

T  
defe  
1  
Ton  
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Ear  
ger

all  
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to  
Fo  
no

most to be abhorr'd, to cast the filth at Gods eyes<sup>f</sup>. He being Sacred to God<sup>g</sup>; this is a Kind of Sacrilege. <sup>Zac. 2.8. Psal. 105. 19. b 1 Tim. 5.</sup>

5. To Wound a Man of God, is yet worse<sup>n</sup>. To kill as many souls as believe the slanders. His Ministry lyes a Bleeding, if his credit receive a Wound. <sup>1 Tim. 3.7 1 Sam. 3. 17.</sup>

Three Fortifications are needfull to defend the soul from this Sin.

1. In the Ear. To keep it out of the Tongue<sup>i</sup>. To be Deaf to obloquy, is the way naturally to become Dumb to it. <sup>Ps. 15.3.</sup>

2. In the Eye. To keep it out of the Ear. Slander will not come where Anger Entertains it<sup>n</sup>.

3. In the Heart. To keep it out of all. The chief Fort of all. In <sup>Prov. 25. 23.</sup>

1. *Wisdom*. Not to believe ill reports<sup>i</sup>. <sup>Pro. 1. 21 Ex. 23. 1</sup>

2. *Truth*. Not to Devise them<sup>n</sup>. <sup>1 Cor. 1. 3, 5.</sup>

3. *Charity*<sup>n</sup>. If true, to Conceal, not to speak them. Anothers life being the Forbidden tree, which my tongue is not to touch.

So end the Seven Services for the second Week.



Seven Services against Seven  
other, commonly called,  
*Deadly Sins.*

Sunday-Service.  
*Against Idleness.*

Morning Prayer.  
*Psal. 104.*

Lessons,  
{ *Gen. 2. Exod. 16. 48.*  
{ *Mat. 20. to 17.*

Evening Prayer.  
*Psal. 147. 128.*

Lessons,  
{ *Prov. 6.*  
{ *2 Thes. 3. or 1 Tim. 5*

*Collect or Prayer against Idleness.*

**O** Lord ! Who hast made all things for *Action*, and Man above all to be *Employed* in holy and laudable doings ; Keep me from the much evill of an *Idle* life ! Let me not spend my precious dayes in vain, but *Improve* them in such *Labours* as may be proper to my condition, profitable to others, and above all, *suitable* to Thy Service, and *availeable* to my Eternall Salvation.

O let me *Redeem* what is lost of my time, and spend the *Remains* of that precious treasure to the use for which  
Thou

Thou givest me to live in this world,  
Even to *Purchase* my self Happiness in  
the world to come : Through the Me-  
rits of Him, Whose Life was a conti-  
nual Labour to do all good to Man-  
kind, Jesus Christ our Lord. *Amen.* A& 10. 38

*Daily Prayers.*

*Remedies against Idleness.*

1. **A**gainst all Idleness. Consider,

1. To live an *Idle* life is to  
be *Buried* whilst we live<sup>a</sup>.

<sup>a</sup> Mat. 25.

2. Time is a *Treasure* : for the wa-  
sting whereof, we must one day dearly

<sup>1</sup> Tim. 5.

8. 13.

<sup>b</sup> Eph. 5. 16

3. If we be *Idle* towards God, we  
shall be *Busy* for the Devil. For man  
is of an *Active* spirit, and will not be  
every way, idle<sup>c</sup>.

<sup>c</sup> Joh. 6. 27

2. *Against Idleness in our Vocation*  
*Temporall.*

<sup>1</sup> Tim. 5.

13.

1. It is the Devils *Cushion*, on which  
he sits and shapes the soul, to all temp-  
tations<sup>d</sup>.

<sup>d</sup> 1 Tim.

2. It is the *Spawn* of lust : as stan-  
ding waters corrupt soonest, and swarm  
with loathsome creatures<sup>e</sup>.

5. 13.

3. It is the *Shame* of a man. A Base-  
ness below all creatures, from the Em-

<sup>e</sup> 2 Sam.

11. 2.

met

met to the Angel. Mans *Noblenesse* in Paradise, admitted not of Idle-

f Ge. 2. 15. *nesset*.

g Prov.

24. 34.

Mat. 25. 8.

Mat. 20.

3. 9.

Mat. 25.

28.

Ap. 3. 11.

Apoc. 2.

10.

Apo. 3. 2. 1.

Phil. 2. 1

Mar. 26.

24.

Joh. 9. 4.

Luke

12. 20.

Jer. 9. 5.

Pro. 4. 16.

Heb. 2. 13.

Ezc. 7. 19

Luk. 2. 49.

& Lu. 22.

44.

Heb. 11.

33. 34.

4. It will be his *Woe*. Often the Mother of *Want* in this world *S*, and all wayes of everlasting *Beggery* in the world to come. No Labour in the Vineyard, no penny<sup>h</sup>, Hide the Talent, and lose all<sup>i</sup>.

3. *Against Idleness, in our Vocation Spiritual.*

1. *Heaven* is worth our *Labour*<sup>r</sup>. *Eternity* the expence of a Little *time*<sup>i</sup>.

2. It is not to be *Had* without it ; And wo to us if it be not had<sup>n</sup>.

3. Life is the *time* of labour<sup>o</sup>, and God knowes how long that will *Last*<sup>p</sup>.

4. The labour we spend to go to hell, will bring to heaven : As much in Gods *Service*, as on our own lusts and *sins*<sup>q</sup>.

5. All Sins are *stops* and *stumbling-blocks* in our way to Heaven, to remove which, requires a great Labour<sup>r</sup>.

6. Christ took *pains* to save thy *soul*<sup>s</sup>, the Martyrs *swet* and *bled* to save *theirs*<sup>t</sup> ! wilt thou not sweat to Save thine *Own* ?

7. The

7. The Devil is ever *Busie* to destroy the soul<sup>r</sup>, wilt thou take no *x* 1 Pet. 3. Pains to save it? 8.

Monday-Service.

Against Covetousness.

Morning Prayer.

*Psal.* 4. 34. 49. 52.

Evening Prayer.

*Pf.* 37. 6. or 127. 145.

Lessons,

*Gen.* 14. or *Ecc.* 2.

*Hab.* 2. *Luke* 12. or

*16. Mat.* 19.

Lessons,

*Isa.* 15. or *Job* 1.

*Phil.* 1. or 1 *Tim.* 6.

*Heb.* 13.

Collect, or Prayer against  
Covetousness.

**D**ear Saviour ! Who didst covet *Nothing* of this world, let not me covet *Much* ! Much is more then my *Life* needs ! Much, makes but my *trouble*, and *temptation*, more ! Much, makes but my *Audit*, and *account* greater ! But to covet much, makes me check at no *Lu.* 12. 48. sinne, and swallow all temptation. The Devil would have me desire much *1 Tim.* 6. 9. in this world, to have nothing in ano. *Mar.* 14. 9. ther : But Thou, O Christ, who lovest my blisse, forbidst my avarice ! Lord let me do, what Thou (not he) loves ! What will suffice me on earth to bring *Lu.* 12. 15.

L

me

me to Heaven, do Thou give me ; and more then that, let me not cover. Lord if I must be *Destitute* in one world, (this, or that) let me rather be a Beggar on *Earth*, then a Bankrupt in *Hell* ; and suffer want for a *time*, then for ever ; But (if it be Thy Blessed will) let me want and beg in neither, but by the *Allowance* of Thy Providence have

Pro. 30.8. wherewith both to *Live*, and *Relieve* : and by the grace of Thy good Spirit, so

Luk. 6.38. *Enjoy*, and *Dispende* what I have on Earth, that I may receive it again of Thee, in Heaven. And let me so look

Mal. 6.20. after *Goodness*, and lay out my *Goods*,  
1 Cor. 9. that I may gain a good measure of *Glo-*  
12.

1 Tim. 6. ry for Thee, and from Thee. Through  
19. the Purchase of Thy Merits (O Christ)

Joh. 5. 29. Whose *Covetousness* was only to *Serve*

Joh. 4. 34. God, and *save* Souls. From that which

Lu. 22. 15. will destroy Thy Service, and my Sal-

Mat. 12. 50 vation, Deliver me Dear Jesus, For Thy Mercies sake. *Amen.*

*Daily Prayers.*

### *Remedies against Covetousness.*

**M**Ind, and Heart must be *Rectified*,  
and so, *Fortified* against it.

(1.) The *Mind* must *Apprehend* it a-  
right ; that is for I. *Base*

1. *Base*, and *Below* Man. Whose *Place* *Foot* being set on earth, cries him a *Monster* of *Baseness*, if his *Heart* be there. And, as,

2. *Baneful*, and against him. In what he should.

1. *Propound*, or doth,

2. *Project*, From God, or the World, It being the bane,

1. Of *Mans Salvation*, (his *End*) being *Perdition* to him. And 1 Tim. 6.

1. Of *Gods Service*, (the *Meane*) Mat. 6. 24. it being impossible to give it to *Him*, and *Mammon*. Paying one so much *Duty*, as robs the other in all His *Offi-* Lu. 16. 14. *ces*, and himself of those *Abilities*. For, Mar. 4. 19.

1. It *Deaf*s the *Ear* to Gods *Word*. Psal. 4. 6. *Dumb*s the *Mouth* to *Prayer*, *Lames* the *Hand* to good *Works*. *Stiff*s the *Knees* to the Holy *Sacrament*. *En-* Mar. 26. 22. *crease* making his *Eucharist*. Zac. 11. 1.

2. It *Deads* the *Conscience* to all *Sense*, and the heart to all *Duty*. The 1 Tim. 5. *Seminary* of lust, *Root* of all ill, and *Me-* 9. 10. *tropolis* of all mischief. *Turns* the *Heart* Pl. 119. 36. from Gods testimonies, and sets it (as lucre tempts) on all Ungodliness. To save a *Penny*, it will break a *Table*, and forner flight all Gods *Ten*, than *One* of the *VV*olds *Commmandments*. Fur-

ther then stands with Her *Thousands* of *Profit*, It cares for none of the *Ten*.

2. And (as *Impotent* for the true *End*) so, *Insufficient* for his own *Aims*, *Maintenance* of his *Life*, and *Family*: For,

1 Cor. 7.

1. His *Life* is not *Longer*; (Care frets his thread) Nor *Safer*; (it makes him grudg'd, if not robb'd, of life) Nor, *Better*; his mind hath no rest, nor trouble end, for it. And least at his *End*, because he hath so *Much* to go from; and so *Little* to come to.

Lu. 12. 20.

Death takes him from *Paradise* (all the *Miser* had) and hales him to a *Prison* farre worfe then his death.

2. And after him (his great *Project*) the *Family* falls. For want of a blessing to keep up the *Pillars*. If the

Ps. 117. 1.

First *Heire* be not a *Scatter-good*, the *Third* is commonly a *Lose-all*.

Isa. 5. 9.

H. b. 3. 10.

Amos 4. 2.

The *Curie* of God with *One finger* pulling down, what he with his *two hands* (of *Worldlinesse* and *Wickednesse*) hath so long been building up.

This (as an *Exercisme*) may serve (if *Beelzebub* be not there) to drive  
Cove-

Covetous desires (though Legions) out of *Mind*.

And then, it will be easie, by adding some more Power of *thoughts* and *graces*,

(2.) To cast them *Out* of the *Heart*.

(1.) To that end, it will be of some Force, to *think*,

1. At *Death*, all leaves us. Why so much co<sup>t</sup> on my *Ime*?

2. *Life* is *Short*. Why such luggage for a little *Journey*?

3. *Nature* needs *Little*. VVhy clog *Conscience* and it, with *Much*?

4. My *Goods* are *Trusts*. VVhy such care to have what is *Anothers*?

5. I must *Reckon* for all. VVhy then such *Reckoning* for any?

(2.) And it will be *Effectually Done*, if I have *Grace*,

1. To *Love* the world *lesse*, (for 1 Joh. 12. then I will not *covet* it *much*.) And 15.

*Value* it *low*, (for then I will love it *lesse*.) Did we *Prize* Riches as *Strawes*, we would not seek them as *Pearles*.

2. To *Believe* God *Better*. Then Heb. 13. 5. His *Providence* will *Moderate* our *care*, and His *Promise* Banish our *Covetousness*.



Psal. 37. 3. 3. To *Serve God more*. For then I shall believe him better, and challenge *Maintenance* from Him upon His *honour*, and *Word*.

1 Tim. 6. 6 4. To be *Content* with what I have. For then I will not *Crave* what I have not, and shall bring my mind to my lot, if I cannot it to my mind.

Phil. 4. 11, 5. To be *Thrifty*, (with *Content*.) For he that is a *Prodigal* to spend, is forced to be a *Miser* to get. *Avarice* never works more then in the *Service* of *Luxury*.

6. To be *Covetous* (with my *Thrift*) to wit, of Heaven. He that loves *True* riches, scorns *Earthly*. And will so *Get* and *Use* them, as they may *Encrease* the *Heavenly*. So he will be *Charitable*, not *Miserable*, thinking it happier to be of the *Giving*, than *Receiving* hand.

## Tuesday-Service.

Against Gluttony.

## Morning Prayer.

Psal. 17. 37.

Lessons,

{ Deut. 8. or 31. Amos 6  
{ Luke 16. or 21.

## Evening Prayer.

Psal. 78. or 106.

Lessons,

{ Dan. 5. or Isa. 22. Ro.  
{ 13. or 1 Cor. 10. Phil.  
{ 3. or Epist. of Jude.

## Collect or Prayer against Gluttony.

**D**ear Saviour ! That wouldest  
have my Body a *Temple* for  
Thy Holy Spirit ; Thou wilt <sup>1 Cor. 6.</sup>  
not have it a *Sepulcher* for <sup>16.</sup>

Beasts. Thou that hast done my lips the  
bliss and honour, to be made *Dores* for <sup>Mat. 26.</sup>

Thy *holy Body* to enter at, wilt not <sup>16.</sup>

have them *Gates* for the *Unclean Spirit*  
to passe in, and out : If I so *pol-  
lute* my *Bed*, wilt Thou not desert me,  
and destroy me, if I dare so *prophane*,

*Thine* ? Lord ! That I may not lose my  
Soul, let me not so abuse either Body ;  
and abhor *Gluttony* which makes me  
do that abuse to both.

O Christ ! It was Thy *meat* and *drink*  
to do Thy *Fathers* will (and but for <sup>Joh. 4. 34.</sup>  
strength to that, Thou didst not eat,

and drink ! ) O ! let me not with *Adam*  
 Gen. 3. 6. Eat my self at once, out of *Ob:dience*  
 24. and *Paradice* ! Thou didst *Fast*, and  
*Feast* (to teach me there is a Time for  
 both) but a Gluttons *Appetite* was  
 never in Thy Mouth, nor let it ever be  
 in Mine, O God ! If I *Fast*, let me not  
 Eat up my Body, by Cruel *Abstinence* !  
 1 Cor. 10. If I *feast* let me not *devour* my Soul,  
 7. by *Intemperance* ! VVhether I abstaine,  
 1 Cor. 10. or eat, or drink, or *VVhatsoever* I do,  
 31. let all be to Thy *Glory* ! That after  
 death, when Epicures make their two  
 Feasts for VVormes, and Fiends, with  
 their Bodies, and Souls ; Thou maist  
 Feast and Fill both mine, with Thy  
 One : *Joyes* which will fill, and not  
 loath ; *satisfie* and not *surfeit*, for ever !  
 To that *Glut* of Joyes Dear Jesus bring  
 me ! From other *Gluttony*, keep me !  
 By the Way of Thy Blood, and Work  
 of Thy Holy Spirit, O Lord ! *Amen*,  
*Amen*.

### Daily Prayers.

#### Remedies against Gluttony.

**A** Sin ; 1. Man is not *Made*, for ;  
 but is 2. *Undone*, by : yet may be  
 3. *Help'd*, against.

1. Mans

(1.) Mans *throat* is *Narrow* (not made to swallow) and *Short*, not for delight to gormandize. If he do,

(2.) Love he which *VV*orld he will, it will be his Ruine.

1. For a *Better*.

v. *Apul.*  
*Terul.*

1. It makes Man; Swine. His *Belly*, *Venter* God : and *Paunch* his *Paradise*. The *Deus*, &c. *Kitchin*, his *Church*. First and second courses, His *Services*. His *Houres* of *Devotion*, *Meal-times*. His *Creed* is in his *Cook*. His *Decalogue* in his *Dishes*. The *Company* of *Epicures* his *Communion* of *Saints*, and *Death Everlasting*, his *End*. For by this means he *Eats* and *Drinks* away his *Time* in *Vanity* ; Drowns his *Soul* in *Sensuality* , and destroyes his conscience with *Guilt*. It being (as one *Deadly sin* it self) alwayes *Mother* of another, (*Luxury*) which never wants a *Womb*, where *gluttony* hath a *Belly*. And of *ten*, *Sister* to many ; as ill, as *Sodom*, *Seminari-* *um* *L. bidi-* *all* (even the worst) though *Idolatrie*, *au. H. r.* *and Sodomie* it self. And, *Cor. 10.*

2. It makes him as much *Wretch*, *7* *Ez. 16. 49.* as *Beast*. For even *here*, it bars him or the greatest blessing (*Health*.) His *Chief boon* (*Long Life* ; ) and *Onely Blisse* (*Pleasure*.) For, *Fulnesse* is the

*Master* of Sicknesse ; and that, the *Nurse* of Death. Temperance hath the most delicious taste, and Hunger Cooks all meats to Delicates ; VWhereas his Appetite needs more Whets then his Knife ; VVith which, he doth not so much Cut his *meat*, as his *throat*. Even then digging his grave with his *Teeth*, when he most Pampers his *Palate*.

Pro. 27.7.

Plures ne-  
at crapula  
quàm gla-  
dius.

Gen. 5.

Before the Flood, Mans life was *longest*, when food *simplest*. Their *Years* (ten to one) longer, because their *Diets* (twenty to one) lesse.

(3.) For such a *Malady*, Help were hippy. And it hath a Double Cure.

1. *Per Force*. So Sicknesse is the remedy, which *disgusts* the Palate, and make *Fasts* necessary, because meats Unpleasant.

So for the time, the Glutton is abstemious ; but by *Disease*, not *Virtue* ; not from good *habit*, but ill *habitude*. Yet even thus (if wise) it may get the ill one off, and be cured.

2. By *Choice*. For, as his pleasures are none in *sickness*, they are short in *health* (whilst the meats passe by the throat, from the mouth to the stomach, space and time, not long.) And  
in

in *Death* gone, past all recovery. VVhy then so much ill, for so little good? This *Vanishing*, and *Perishing* in Sicknesse and Death; That *hastening*, and *posting* my Body unto Sicknesse? I will none, if I weigh it well. And less, if I do 1. Consider, and 2. Endeavour aright.

1. There is a Life after Death. Be not an *Epicure* in thy Creed, and thou, 1 Cor. 15 wilt not be a *Glutton* in thy Life: *Ede* 32, 33. *Bibe, Lude*, believes nothing beyond death.

2. Thou wilt be *Arraigned* then by thy Creator, for Abusing His *Workmanship*, (Thy self.) *Accused* by the Creatures, for Devouring His *Works* (Them.) Making thy soul and body (instead of the Ark of His Testimonies, and Tabernacle of His Service) the *One* a *Streiner* for lusts, the *Other* for meats; Rom. 8. 10 The *Creature* Ravished by force to Serve thee against His ends, as if made for nothing but thy *lust*, and the *dung-hill*. Thou wilt therefore be *Condemned* for thy injury, to *Him*, *Thy self*, and *Them*, To a *Gluttony* of torments, *starved* body and soul, VVithout *crumb*, or *drop* of comfort for thy short Pleasures, to Pains long and lasting. L. 1. 16. 23.

sting for ever. Consider this !

2. There is, a *Cloth*, a *Meat*, a *Drink*, an *Art* and *Office*, that will help, if thou have it. Do thou then *Endeavour* it !

im. 13.  
14

1. The *Coat*, is Christ. Of Particular *Virtue*, to expell *Gluttony*.

2. The *Meat*, is his VVord and Sacrament. To VVhich, to have an Holy *Appetite*, is to lose the Sensuall ; and to *Digest* it, to *Loath* it.

ob. 5. 18.  
ec ebric-  
non ac-

3. The *Drink*, is His Spirit, with which the Soul *drunk*, keeps the Body *sober*. The greater *Excesse* of good, *adit*, sed the lesse of it's *Surfets*.

tinguit  
ccatum.  
ypr.  
an, 4. 27.

4. The *Art* is His *Pionery* ; To *Undermine* *Gluttony* by VVorks of *Charity*. Giving the maintenance of thy lust to the Poor. So thou shalt at once *starve* thy Sin, and *feast* thy Conscience. And God, and Christ Himself will come to thy *feast*.

ob. 29. 15.  
31. 16.  
at. 5. 35.  
n. 14. 13.

5. The *Office*, is to keep His *table*. VVhich *Frugality* covers, and *Temperance* takes away, His *Example* and *Command* will make Thee able, and Prayer will get the blessing of both. And sooner, if for his sake, thou *Eat*, and delight in *sober* Company, and leave *Gluttons*, for *Saints*.

Wednesday-Service.

Against Lasciviousness  
and Luxury.

Morning Prayer,  
Psal. 106.

Evening Prayer,  
Psal. 51.

Lesson,  
Exod. 16. Prov. 7.  
Job. 8. to v. 42.

Lesson,  
2 Sam. 12.  
1 Cor. 6. or Heb. 13.

Prayer against Lasciviousness.

**L**ORD, Keep me from all filthinesse of Flesh and Spirit, 2 Cor. 7. 1 that Before men and Thee, who discernest both, I may appear Pure and Undeiled: A Chast Spouse to Thee, not to be tempted to any Acts or Lusts of Uncomeliness, or Unworthiness, which be ill in Thy eyes, that are ever up on me!

O let me be Pure and Holy in all manner of Conversation as Thou art 1 Pet. 1. 1 Holy, that in the great Day of Tryal Thou mayst not disclaim me, but own me, and take me to Thy glory: For the Merits of Thy Holy One, and Undeiled, Jesus Christ our Lord! Amen. Act. 2. 27. Heb. 7. 26

Daily Prayers.

Remedies.



## Remedies against Lasciviousness.

I. **G**enerally. The sin of Unchastity  
is Vain, Foul, Fearfull, and  
Prevailing: For,

1. The more lust is served, the lesse  
satisfied<sup>a</sup>.

Eze. 16.

2. It's called particularly, Filthineſs,  
Ap. 17. 14 and Uncleannesse<sup>b</sup>.

8.

Ap. 17. 14

Thes. 4. 7

1 Cor. 6.

8, 19.

1 Cor. 3.

7.

Heb. 11.

4.

1 Cor. 6. 9

Heb. 13. 4.

Ap. 21. 8.

Prov. 5.

9, 10.

Ro. 6. 26.

1. 3.

Job 31. 9,

10, &c.

Pro. 7. 21

Sam. 11.

It is sacrilegiously to make the Body  
(Gods Temple) a Stewes; and that  
is the Vilest filthineſs<sup>a</sup>.

3. It is a Short Pleasure for Everla-  
sting Pain<sup>a</sup>, yet this Fire is the end  
of that Fleishineſs<sup>b</sup>.

Besides a Foul conscience, it Wounds  
Health, Honour, State; Wasting the  
Balsame of life, Blessing of wealth, and  
Oyntment of a good reputation<sup>a</sup>.

4. It is a strong Lust in the Assault,  
and commonly gets the Victory. Na-  
ture concurring with the strength<sup>a</sup>.

5. The Holy Martyrs could no more  
be tempted by Pleasures, then Tortures.  
But,

II. *Particularly.* In a Married con-  
dition it is every way worse.

1. Not onely Damnation, in ano-  
ther world<sup>a</sup>, but present death<sup>a</sup>, in  
this, by the Law of God; and Man too,  
in many places.

Ap. 21. 8.

Joh. 8. 5.

Lev. 20. 10

2. It

2. It tends to the Confusion of Mankind. *Incest, &c.*<sup>1</sup>

1 Gen. 38.

3. The dumbe Creatures are true to their Mates.

III. The Cure of both, is the same. To Kill the sin

1. In the Egge. Stifle the First thoughts and motions of Lust<sup>m</sup>. (No Bird but was first an Egge.)

m Mar. 5.

28.

2. In Hatching. Take heed of the things that Beget and Nourish Lust.

Covenant with the Eyes<sup>n</sup> against Lascivious Persons, Pictures, Gestures;

n Job 31.

Stop the Ears<sup>e</sup> against Lustfull Songs,

e Pro. 7.2

Discourses, Devices; Keep the Heart<sup>f</sup>,

f Pro. 6.2

from being Idle, and the Body from Excessive Sleeps, and Meates, and Drinks, or such as are known to be Provocative<sup>n</sup>. Temperance and So-

q Pro. 23.

briety are great friends to Chastity.

33.

3. Tempted. Think that thy Keepers Eyes are upon thee; With Joseph, that

God Sees thee<sup>n</sup>, and will, Judge thee<sup>r</sup>.

r Ge. 39.9

Thou wilt blush if but a child behold thee,

Prov. 5.

20, 21.

Thursday-

## Thursday Service.

Against Pride.

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Morning Prayer.  
Psal. 73. 131.

Evening Prayer.  
Psal. 86. 138.

Lesson,  
{ Isa. 41. Luk. 18. to  
{ v. 19. or Act. 12.

Lesson,  
{ Jer. 13. or  
{ 1 Pet. 5.

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*Collect or Prayer against Pride.*

**L**ord, Keep me from the sin of Pride, which threw Angels out of Heaven, and Man out of Paradiſe; leſt it caſt me headlong into the depths of Thy diſpleaſure, & bar my ſoul of both.

O let me, who am nothing but a Miſerable body and ſoul (a Lump of ſins and woes) let me never exalt my ſelf Before, or Againſt Thee: Without whoſe Goodneſs (but one minute) my Fleſh would fall to the earth, and my Spirit lye in hell for ever, without Thy mercy!

Preſerve by theſe thoughts an humble ſpirit in me; ſuch as Thou maiſt reſpect on earth, and hereafter advance unto Thy glory. Even for His ſake Who ſo abaſed himſelf for my Pride, Jeſus Chriſt our Lord. *Amen.*

*Daily Prayers.*

*Remem.*

*Remedies against Pride.*

1. **K** Now what *Pride* is. A Sin.

*Abominable*, as that which is,

1. *Gods Hate*. Other Sinnes flye S. Greg.  
God, but this flies at God, and God 1 Pet. 5.5.  
at it.

2. *Mans Bane*. It went Before the  
Fall of Angels and *Adam*, and doth  
go before Destruction. Jude v. 6.  
Isa. 14. 13.  
Gen. 3. 5.

3. *Christs Scorne*. In His Birth, Pro. 16. 18.  
*Life, Death*; All Humility; Nothing  
of Pride; Much against it.

(2.) Know what *we Are*, and there  
is no cause of Pride.

1. Not for our *Ills*. And our

1. *Bodies* are *Bags* of Phlegme and  
*Choler*, poor and vile. Phil. 3. 21.

1. I am Quickned *Dust*, and shall  
be Dead. Gen. 3. 19.

2. One *Worme* was my *Beginning*,  
and Many will be my *End*; and much  
wo Between. Job 1. 21.  
Job 19. 26.

2. *Souls* be Cages of Unclean *Lusts*,  
and *Errors*. Nests of Serpents, and  
Vipers. h Gen. 6. 5.  
Isa. 49. 4.

3. Bodies and Souls both, have what  
should humble us.

1. My *Body* is subject to a thou-  
sand *Sicknesses* and *Sorrows*, but my  
Soul.

Ro. 7. 24. *Soul* to ten thousand times more *Sins*  
 Ps. 19. 12. and *Wounds*, and *Weaknesses*, and *Falls* \*.

Ps. 40. 12. 2. A *Grave* will be the end of my  
 Ps. 49. 14. *Body* <sup>1</sup>, and *Hell* (without pardon) the  
 Mat. 3. end of a *Sinning Soul* \*.

7. 9. 2. For *Goods* or *Perfections* of *Body*  
 or *Soul*, no cause to be proud : Because  
 they are, all of them,

1. *Gods Gifts*, (whether of *Nature*,  
 Jam. 1. *Fortune*, or *Grace* \*.) So they are my  
 37. *Debt* \*, for which I owe the Donor my  
 1 Cor. 4. 7. *thanks* (*Pride* payes my self the glory \*)  
 Luk. 6. 2. and They are my *Charge* \*, for which  
 Act. 12. I owe *God* the *Use*, and for that must  
 23. be *Carefull* and *Fearfull* (not *Proud*.)

Mar. 25. 2. *Pride* is the way to *Lose* the good  
 15. I am proud of : *Honour*, *Beauty*, *Elo-*  
 Ma. 12. 27 *quence*, *Grace*, &c. as we see, in *Nebu-*  
 Dan. 4. *chadnezzar*, *Herod*, *Goliath*, *David*, *Pe-*  
 31. *ter*, &c \*.

Act. 13. 23. (3.) *Know* what we are *Compara-*  
 43. *tively*, with

Ps. 30. 6, 7. 1. *Others*. Our *Betters* of more *Vir-*  
 Mat. 26. *tue*, if lesse *Beauty*, *Glory*, &c.

33, 34. 2. *God*. Before Whom *Angels* co-  
 Isa. 6. 2. ver their feet and faces \*.

Ge. 18. 27. Job 40. 4.

Friday-Service.

Against Anger.

Morning Prayer,  
Psal. 4. 103. 106. v. 28.

Lesson,

{ Gen. 4.  
{ Mat. 5. ver. 21.

Evening Prayer,  
Psal. 3. 134.

Lesson,

{ Jona 4.  
{ Ephes. 4. or,  
1 Pet. 3. Jam. 1.

**L**Ord ! Keep all Undue Passions Mat. 5. 22.  
out of my *Mind* and *Mouth* !  
Make me to think, how often  
Thou dost pardon those that  
provoke Thee ; that my anger may not  
forthwith burn against every one that  
doth offend me : But that I may be like  
Thee my Heavenly Father, in *Meek-*  
*nesse* and *Mercy* : Even for His sake  
who was the great *Example* of both,  
the *Lamb* of God, Jesus Christ our  
Lord. *Amen.*

*Daily Prayers.*

*Remedies against Anger.*

1. **T**O. Loath it : Consider two  
things, Point of

1. *Honour.*

(1.) *Honour*. As,

- a Pla. 106. 1. *Holy* anger makes a *Saint*<sup>a</sup>; o-  
 30. ther, a *Beast* and *Bedlam*<sup>b</sup>.  
 Num. 25.8 2. *Wrath* *Shuts* God out of the  
 b Pro. 27.4 heart, and *Lets* in the Devil<sup>c</sup>.  
 e Eph. 4. 3. To *Rule* it, is to be above a *Con-*  
 17, 30, 31. queror; to *Serve* it, Below a *Slave* d.  
 d Tit. 3.2, 3.

(2.) *Danger*.

- Pro. 14.9 1. It is against *Health*<sup>a</sup>, and *Grace*<sup>b</sup>;  
 e Pro. 19.3 and so an enemy, both to *Body* and  
 19. Soul.  
 (Jam. 1.20 2. Kindling of it *within* is dange-  
 Pro. 26.2. rous, but *Flaming out* in *Words* and  
 2. *Deeds*, *Condemned* by *Christ* the  
 g Mat. 5. Judge, to *Hel-fire* 8.  
 22. 2. To *Leave it*: Endeavour 3. things.  
 Gal. 5.22.

(1.) *Prevent* it.

- b Mark 13. 1. *Expect* *Injuries* and *Provocati-*  
 21. ons. So they move *lesse*<sup>a</sup>.  
 i Pro. 26. 2. *Suspect* *Reports*. They make a  
 21, 22. & little, more<sup>i</sup>; as *Ziba* did<sup>k</sup>.  
 Pro. 10.21 3. *Value* *Wrongs* *aright*, as *Unfit*,  
 2 Sam. 13. or not *Worthy* anger, but *Scorne*, if  
 3. small; and *Pitty*, if great; and if they  
 come from men angry, take them as  
*Blowes* from the hands of *Mad-*  
*men*.

In *Comparison* of injuries done to  
 e Ps. 7.12. God, What are Ours? and Who are  
 130.3. we, if He were alwayes angry<sup>l</sup>?

4. Cut

4. Cut off *Occasions* <sup>m</sup>, as *Corys* brake <sup>m</sup> *Pro. 23.*  
his Venice-glasses. <sup>24.</sup>

5. Avoid *Self-love*, which gives our  
Wrongs too great a Value <sup>n</sup>, *Ge. 4.14*

(2.) *Divert it.* (As Bleeding at  
nose, by opening a Vein in the arme.)

1. To another *Passion*: as Joy,  
Pitty, Scorne <sup>o</sup>.

*Lu. 9.55.*

2. To another *Occasion*: Set the  
*Mind* on Something else <sup>\*</sup>.

*2 Sam.*

*16. 10, 11.*

3. To another *Injury*: Against

God, Be angry at *Sin* <sup>p</sup>, and par- *Mat. 6.*  
ticularly at *Anger*, so Deform'd a <sup>23.</sup>

*Ira scorivd.*

fin.

*Naz.*

3. *Delay it.* Hold our Selves in  
*Suspence*, and *Silence*, and do, and say,  
nothing in anger.

This was *Augustus* his cure. Pre- *Athenod.*  
scribed by the Philosopher. If you be  
angry,

1. Say over the *Alphabet*, be-  
fore you speak or do any thing.

2. Say over the *Lords Prayer*,  
sayes the Divine, and Mark the fift  
Petition, or some Lesson of Scrip-  
ture, as *Mat. 5. 22.*



## Saturday-Service.

### Against Envy.

Morning Prayer.  
Psal. 37.

Lesson,  
{ Prov. 24. or 14.  
{ Mat. 2. ver. 15.

Evening Prayer.  
Psal. 73.

Lesson,  
{ Isa. 11.  
{ Gal. 5. or James 3.

### Collect or Prayer, against Envy.

**O** Lord ! Because Thine Eye is Good, let not mine eye be Evill ! And that the Devils eye be not in my Head, keep Envy out of my Heart. The Eye, by which he Kill'd our first Parents, and would have us their Progeny, to kill one another ! O let me not *Grudge* anothers *Good* ! If a *Friends*, because I love him ; if a *Foes*, because he loves my grief. Whosoever it is, since it is the Dispensation of Thy *Providence*, let me not *Repine* and *Quarrel* at the Acts of Thy *Goodnesse* !

And as for Thy *Glory*, so for my own *Comfort* too, let not that *Ulcer* growe on my heart, which will be as much

much my *Corrosive*, as Thy *Offence*. Since I have enough as a man, to grieve my own *Adversity*, let me not be my own Devil so much, as to torture my self with anothers *Prosperity*; lest on Earth, a Hell of perpetuall torment seize upon me. From an Eye so full of Sin, and Pain, Lord deliver me, Even from Envy I beseech Thee. For Jesus Christ His sake. *Amen.*

*Daily Prayers.*

*Remedies against Envy.*

1. **A** Snake in the Heart, *poysoning* <sup>a Jam. 3:</sup> the Fountain of action, and <sup>16.</sup> *stinging* the mind, to the *Wasting* of <sup>b Pro. 15:</sup> Spirits, and *Weakening* of the Bo- <sup>13.</sup> dy. <sup>c Pro. 14:</sup>

2. The heart will endure no such <sup>30.</sup> Snake in it, if it have,

1. *Faith*, in Gods Providence <sup>d Pl. 75. 12</sup>, whose Orders and Acts, Envy quar- <sup>e Ro. 9. 20.</sup>rels.

2. *Love* **{** To God and Heaven. For there, the more Heires, the more Inheritance\*. And <sup>\* S. Greg.</sup> To Man on Earth. For we <sup>Rule.</sup> do not grieve, but joy at their <sup>f Pro. 11.</sup> good whom we love <sup>10.</sup>.

3. *Low-*

2 Ga. 5. 26. 3. *Lowliness.* For Pride breeds this  
 b Psal. 37. Snake g.

4. *Pitty.* Eying men as *Mortal* and  
*Mutable*<sup>th</sup>. Dead *Pompey* made *Cæsar*  
 weep.

*So end the Seven Services for  
 the Third Week.*

**Seven Services of the Vanities  
 of the Most Valued things  
 in the World.**

**Sunday-Service.**  
*Of the Vanitie of Pleasures.*

Morning Prayer.  
 Psal. 17. 73.

Evening Prayer.  
 Psal. 35. 69.

Lessons,  
 { Eccl. 2. & 11. or Isa.  
 47. Luke 12. or 16.

Lessons,  
 { Dan. 5. or Anas 6.  
 { Rev. 18.

*Collect, or Prayer, against the  
 Vanity of worldly Pleasures.*

**D**efend my Soul, O Lord, from,  
 the *Incantments* of the *Flesh*  
 and save me from *Vain Plea-*  
*sures*, the great *Witches* of the  
 World! Thou hast made me with *Rea-*  
*son*

son, let me not live by *Sense*. I am Capable of Thee as an *Angel*, let me not set my self among *Beasts*, making Sensuality my Chief Good, which is but their blessednesse!

If my Soul be *Sad*, can Worldly Pleasures *Comfort* me! and shall I be Everlastingly sorrowfull for *Moments* <sup>*Momenta-*</sup> that delight me! Even the purest <sup>*neum est*</sup> sweets of the world, are mixt with <sup>*quod dele-*</sup> bitterness, but the pleasures of sinne, O, what gail do they give the conscience? O Lord! To avoid the sting let me loathe the hony of wicked delights! and because, under the flowers of pleasure, snakes of guilt lye hid, let me beware of all: but O Lord! Ever keep me from Setting my heart on any.

On Thee be my soul ever Fixt O God! In Thee be the joy of my heart, even in Thee alone: and in other things only in Thee and for Thee! and let Thy fear be the *Matter* or *Measure* of all my Pleasures, that they may be in Thee; that when the *Brook* of earthly <sup>*psal. 36. 8.*</sup> joyes shall fail, I may drink of the *Ri-* ver which runneth to all *Eternity*!

O Thou who art said to weep, not to laugh, strengthen me, to see and o-

M

vercome

vercome this Vanity ; That I may joy  
In Thee *now*, and With Thee *hereaf-*  
*ter* in Endlesse Felicity. Dear Jesus ;  
*Amen!*

*Daily Prayers.*

**Monday-Services.**

*Of the Vanity of Honours.*

Morning Prayer.  
Psal. 49. 82.

Lesson.

{ 1 Sam. 2. or Esth. 6.  
or Dan. 4.  
Job 12.

Evening Prayer.  
Psal. 75. 83.

Lesson.

{ Isa. 3. or 5. or 23.  
or Jer. 5.  
2 Cor. 1.

*Prayer against the Vanity  
of Honours.*

**O** Lord ! Because Thou hast made  
me *Great*, shall I not be *Good* ?  
Because my Blood is *Noble*, shall my  
life be *Wicked* ? Because men do me  
*Honour*, shall I do Thee *Shame* ? Lord  
let such a Spirit of baseness never pos-  
sess me ; let me know, that the Greater  
my *Honors* are, the Greater be my *Ob-*  
*ligations* to Serve Thee. And let those  
Parasites of greatnesse, appear as so  
many Fiends of Hell unto me, who  
would

would have me break those bonds, and flatter and nourish such a Spirit in me. Make me too wise to build my *Blisse* on mans *Breath*, that I be not miserable at their Pleasure, and happy when they list. Make me not so *Fond*, as to think a glory so Vain, can make me Happy : So *Poor*, as to think that applause, my Blessedness, which goes and comes with a *Blast* of mans.

Make me so *Wise* as to know, that a Holy *Spirit* makes the Noblest *Blood*, and to be Thy *Child* is the best Descent; to Bear Thine *Image*, the best Coat ; to have Thine *Angels*, the Best *Ministers* of Honour, and Thine eyes the Best Judges ! And make me so Good, as to do those noble acts of *Virtue* and *Piety*, which may give me this Honour : Let others Court the *Vain*, let me seek *True* glory ! To scorn earth, get heaven, Shining as the Sun in the State of Immortality : King of glory give this Honour to me, Sweet Jesus, I beseech Thee. *Amen, Amen.*

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Daily Prayers.

M 2

Tuesday.

*Seven Services*  
**Tuesday-Service.**  
*Against the Vanity of Riches.*

Morning Prayer,  
*Psal.* 39. 49.

Evening Prayer,  
*Psal.* 52. 61.

Lesson,  
 { *Deut.* 8. 9. *Pro.* 11. 23.  
 { *Mat.* 13. 19. *Mar.* 1.

Lesson,  
 { *Job* 31. or *Eccles.* 5.  
 { *James* 5.

*Prayer, against the Vanity  
 of Riches.*

**K**EEP me, O Lord, from their mad-  
 ness who make *Riches* their *God*,  
 and *Poverty* their *Devill* ! Let not  
 that be my Heaven, which is so near  
 to Hell ; let me not make that my bliss,  
 which Earth hath in her Bowels ! And  
 let not that have my Heart, which is  
 not my Heaven ! From immoderate  
 desires to get or keep wealth, Keep  
 me O Lord ; and from sinfull, defend  
 me ; that I may not *Covet* much, to  
*Spend* more in the maintenance of lust,  
 vice and vanity ; and have much to  
*Lu.* 12. 19. *Ruine* me !

Let me know, that *Riches* are good  
 as they come from Thee, and give me  
 a *Power* of greater *Pitty*, and *Charity*,  
 and *Alacrity* to serve Thee ; and so let  
 me

me value them as acts of Thy *Bounty* !  
 But as things Unable to *save*, either  
 Soul from hell, or body from death,  
 in the day of distresse, or to *satisfie* the  
 soul in any better day ; let me Despise  
 them as poor and of no value ! And  
 as *Means*, of Sinne, and Woe, *Feeds*  
 of pride, luxury, and excesse ; let me  
 Abhorre them, as the *Fewell* of wrath,  
 and hell. Let me be rich in Thee, and Luke 12.  
 to Thee ! In *Baggs laid up in Heaven*, 21. & 23.  
 laid out on earth, to Mans Necessity,  
 and Thy glory. Let the Riches of  
 Grace be my Joy ; Others my Use, and  
 their love, my Scorn. That when the  
 Worldly Rich shall be Beggars, bereav-  
 ed of all comfort ; I may be rich in  
 all abundance, in Thee, and with Thee,  
 Who art *All in all* ; By the purchase of  
 the Precious Blood and Passion of Him 1 Cor. 15.  
*Who became poor to make us rich*, Jesus 28.  
 Christ our Lord. Amen. 2 Cor. 8. 9.

*Daily Prayers.*

M 3

V Wednes-



*Seven Services*  
**Wednesday-Service.**  
*Against the Vanity of Beauty.*

Morning Prayer.  
Psal. 38. 39. 45.

Evening Prayer.  
Psal. 6. 96. 147.

Lessons.  
2 Sam. 14. or Pro. 21.  
or 11. or Eze. 18.  
Mat. 3.

Lessons.  
Isa. 3. or 23. Eze. 16  
1 Cor. 11.

*Collect, or Prayer, against the  
Vanity of Beauty.*

**O** Lord ! Let me look at *Beauty*  
as Thy *Blessing* but not make it  
my *Bliss* ! Let not my care be more  
for my *Body*, than my *Soul* ; and to  
have a fair *Face*, than *Conscience* !

O let that which is Thy *Face* and  
*Image* have the chiefest of my costs,  
Jan. 1. 23. and care ! Let the *Glass* of Thy *Word*  
be often before me to see it, and the  
Isa. 1. 16. *Waters* of *Repentance* daily with me  
to wash it, and the *Fine Linnen* of the  
Rev. 19. 8. *Saints* ever by me to adorne it, that  
the King of Heaven may delight in my  
*Beauty* ; and not Men , but Angels  
Ps. 45. 11. love me !

For beauty of the *Body* ; let it not  
be

be my *Sin* or anothers *Snare*. Let me not hate Deformity above Hell, and love Beauty before Heaven. Since *Age* at last will, and *Infirmity* before may deface that beauty, and change it to a loath'd *Deformity*. And Lord keep my looks from being *Lures* of Vanity. Let no guilts be upon my eyes, of anothers iniquity. Let Thy Fear preserve me and them from these guilts ! Make it my care, to appear with a Faire and clean Conscience before Thee ;  
 \* [and to Him whom Thou hast made \* *Omit*  
 the Vail of my eyes, let me be joy of this if not  
 his,] That when humane beauty shall married.  
 fail, an Angels may be given me ; a *Act. 6. 15.*  
 Body and So d both fair without blot *Lu. 20. 36.*  
 or blemish, to all Eternity. To that  
 Beauty, Lord Jesus bring me ! *Amen,*  
*Amen.*

*Daily Prayers.*

*Seven Services*  
**Thursday-Service.**  
*Against the Vanity of Strength.*

Morning Prayer.  
*Psal. 22. 33. or 38. 101.*

Evening Prayer.  
*Psal. 86. 147.*

Lesson,  
*Job 6. or 9. or 40.*  
*or 1 Sam. 17.*  
*Acts 3. or 5.*

Lesson,  
*Job 21. or Isa. 26.*  
*1 John 2.*

*Collect, or Prayer, against the*  
*Vanity of Strength.*

**T**HAT I have *Health*, the Crown of earthly mercies, I thank Thee, O *God of my Strength* ! And I beseech Thee continue it to me; without which, I cannot serve Thee, or enjoy any comfort from Thee ! And let me use it whilst it is with me, to the end, for which Thou givest it me, to look and seek after eternal life, where is no Sickness, nor infirmity.

Lord, make me know, that all other use is *Vanity*. To trust in strength, *Idolatry* ; To turn it against Thee, *Villany* ; (To do more sin, because I have more health from Thee.) Let me therefore have care in the dayes of my  
*Youth,*

*Youth*, and Strength to remember Thee, Eccle. 12.  
my Creator, that in the dayes of *Age*,  
and infirmity, Thou mayest not forget  
Thy Servant ! Let my healthy body,  
make my Soul more cheerfull to Serve  
Thee.

How unfit *Sicknesse* is to do Thee  
service, and how many wayes it may  
come, let me sadly consider ; that in  
my health I may go about my happi-  
nesse, and in my sicknesse have the  
*Comfort* of a Well-employed health ; Isa. 83. 3.  
and at my death, the *Assurance* of E-  
ternall life, by this Employment !

Lord ! Since Thou givest me the best  
of Thy blessings, let me give Thee the  
*First* of my years, the strength of my  
*Youth*, not my decrepitate dayes ; that  
come sickness or health, life or death,  
I may be Thine ever ; a Child of bliss,  
and Heir of Immortality, By the Me-  
rits of Him, Who is the Son of Thy  
Love, Jesus Christ. *Amen.*

*Daily Prayers.*

M 5

Friday

**Seven Services**  
**Friday-Service.**  
*Against the Vanity of Wit.*

**Morning Prayer.**  
 Psal. 36. 94.

Lessons,  
 { 2 Sam. 17. or Pro. 3.  
 { Luke 10.

**Evening Prayer.**  
 Psal. 90. 111.

Lessons,  
 { Jer. 1. Eccle. 2.  
 { 1 Cor. 3. or 1 Tim. 3.  
 { Jam. 3.

*Collect, or Prayer, against the  
 Vanity of Wit.*

**I** Thank Thee O Lord, for the blessing of my Reason: For the Power of it, by which Thou hast made me a man, not a beast; and the Use of it, by which Thou hast made me, of Understanding, not an Idiot.

I beseech Thee let me not marre what Thou hast made. My *Wit* to delude my *Will*, and it, to draw my soul from Thee, lest I *Fool* my self of the end for which I was made, and an *Idiot* get to Heaven before me. As I have the wit, let me have the wisdom, to know Thee; and with my Understanding, the Conscience to fear Thee, without which the most *Wise* is but a *Fool*.

Rom. 1. 21

Fool before Thee ! From a *Wit* to *Con-*  
*trive* mischiefs, and to *Compass* de-  
 signes of vanity ; from *skill* to use the  
 arts of sin, and find the wayes of death  
 and hell, Good Lord deliver me !  
 From an *Atheists* wit, to *Dispute* a-  
 gainst Thee, and Religious acts which  
 bind the soul unto Thee ; and *Cun-*  
 ning to maintain *Acts* of Vice and  
 Villany ; Lord keep me, that it find  
 neither room nor favour in me, that  
 such wickedness be not charged upon  
 me ! Let me be a *Fool* on earth, to be a  
*Saint* in Heaven ! Even theirs, who  
 think *Sanctity* a *Simpleness*, *Devoti-*  
*on* a *Dulness*, and Thy *Fear* a *Folly* ;  
 And from *Pride* of understanding, and  
*Scorn* of the simple, who have little  
 to my much, let this preserve me ; that  
 Thou canst make my much to be little,  
 if I so provoke Thee, bereaving me of  
 my wits by a *Sickness* or a *Phrensie*,  
*Wisdom* of God from all this save me,  
 Dear Jesus. Amen !

Daily Prayers.

Saturday

SEVEN SERVICES

Saturday-Service.

Against the Vanity of Friends  
and Favour.

Morning Prayer.  
Psal. 38. 41. 5.

Evening Prayer.  
Psal. 88. 89. 106.

Lessons,  
} Est. 6 Job 6. or Pro.  
} 19. Luke 1. Acts 7.

Lessons,  
} Micha 7. Eccles. 9.  
} James 1.

Collect, or Prayer against the Vanity  
of Friends, and Favour.

Pro. 27. 10. **O** Lord ! Friends are Jewels, and  
Mic. 7. 5. so Thou hast taught us to value  
Them ; yet as men that may be False,  
or will be Fickle, our trust must not be  
in them. Some are not more friends to  
my Person, than my Prosperity. And  
those that are now most friends with  
me, may prove bitter Enemies against  
me. Let me therefore seek to have my  
Conscience, Thy Angels, and Self, for  
Friends, that will never fail me ! and  
let Thy will be mine, O God, that all  
these friendships may be for me ! O  
Col. 5. 14. Thou great Friend of mankind, who by  
Col. 1. 20. Thy Blood didst make fallen man friends  
with God, by Thy Holy Spirit make  
me fit for all these friendships !

And

And Lord, let me not Value mans,  
 with Thy *Favour* ! They can give me  
*Honour*, but not a *Crown* of *Glory* !  
*Wealth*, but not *Heaven* (Their hands  
 are too short.) Yea, in sicknesse and Psal. 49. 4.  
 disresse they cannot reach health, or  
 quiet, to my Body, or my Conscience.  
 And though their *power* be ever lesse  
 then my *wants*, it may be often greater  
 then their *wills*. O Thou *Unchangeable*  
 Majesty, the Everlasting Lover of them Mal. 3. 6.  
 that fear Thee, let me be One, that Joh. 13. 1.  
 Thou mayest ever favour me ! Let me  
 not care for mans *Cloud*, so the *Light*  
 of Thy countenance shine upon me !  
 Let my sins never hide that light from  
 my soul, I beseech Thee ; *Sun of right-*  
*eousnesse*, let some beam of Thy love Psal. 4. 7.  
 ever come unto me. Lord Jesus say, Isa. 59. 1.  
*Amen, Amen.* Mal. 4. 2.

*Daily Prayers.*

*So end the Services for the  
 Fourth Week.*

*Services*





Services upon other Subjects, and  
Particular occasions.

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Advertisement to the Devout Reader  
touching these Services.

**F**or those Services in the Fourth Week, which may not be so proper for all (as that of Honour, Beauty, Strength) those here which are of more Common concernment may be used in their stead, as the Service against Malice, Revenge, Impatience. The rest, as Occasion and Discretion guides thee, and Devotion finds most beneficial for thee. Wherein the Author gives thee, thou mayest take thy choice. And if thou wilt, make these serve for a Fifth Week, do as shall most please, and profit thee.

*A Service of the Pleasures of Piety,  
for Sunday or Other day.*

| Morning Prayer.   | Evening Prayer.                              |
|---|--|
| Pf. 4. 30. 32. or 33. 97.   | Pf. 15. 36. or 136. 231.                     |
| Lessons,<br>Deut. 16. or 1 <sup>st</sup> 29<br>or 35. 61. 65.<br>Job. 16. | Lessons,<br>H. b. 3. or Prov. 3.<br>Phil. 4. |

*Prayer to have the Pleasures  
of Piety.*

**R**Avish my heart, O Lord with the  
joyes of Thy Saints, and c use me  
to see the *Felicity of Thy Chosen!* O!  
What are the pleasings of *Sense* to the  
Solaces of a *Soul*? or the delights of  
the *Flesh* to the raptures of *Spirit*?  
And in what but in Thee, O God, can  
my Immortal Soul take repose, or  
my Spirit find relish! Thou art the  
*Soveraign good*. In Thee is the *Crown*  
of Joy. All in the world is nothing to  
Thee, wo without Thee. And how can  
my Soul rejoyce in Thee, but in the  
favour which Thou hast to those that  
fear Thee; and those multitudes of  
mercies which proceed from Thy fa-  
vour

vour, to those that are in holy league and peace with Thee.

Lord ! make me one of Thy Saints, that I may have some of those joys, which none but those that feel, know : and those that know, cannot utter ! And give me, I beseech Thee some tast of those holy Pleasures, which may encourage me more and more to seek to be a Saint.

O Lord ! of those shoures of hidden Manna which daily fall upon Souls greatly devout indeed, let some crumbs and drops come to me, who truly desire to be so ; and whilst others take pleasure to swim in sensuality, let me be satisfied with those drops.

Let sinfull contents be my *Hate* ; because they banish them ; and sensuall, my *Scorn*, because below them ! Let me joy in the goods of the earth as my *Common Portion*, but triumph in Thy Favour, as my great *Inheritance*, and in the duties of Thy Service and fear, as the wayes to Thy Favour !

To the *Harvest* of joy in Heaven, Lord at last bring me ! and (to live more comfortably on earth in thy fear) the *First-fruits* of Thy Spirit give me ! and a Love, and Care, and Conscience

Rev. 2. 17.

Phil. 4. 2.

Apo. 2. 17.

Rom. 8. 13

ence of Thy fear encrease ever in me,  
 God of all Grace and Comfort, I be-  
 seech Thee, for His sake, who came to  
 save me, my Hope, my Joy, my Jesus.  
*Amen.*

*A Meditation of the Pleasures  
 of Piety.*

**A** Ssemble your selves you Epi-  
 cures, Masters of delights, and  
 Professors of all the Arts of pleasures;  
 Take *Councells*, and make *Musters* of  
 all your *Powers* and *Wits*, with all  
 your *Students* and *Agents* in delecta-  
 ble *Things* and *Devices*! One Saint  
 and Servant of God, is Commander,  
 and Possessor, of more joyes than you  
 all!

1. Joyes of another *Quality* then  
 yours; *Fair*, and *Pure*: Even the Poo-  
 rest Extracted out of the grossest earth-  
 ly goods, as *Elixars* and *Essences*. De-  
 fecate \* from your dregs of guilt, and *Purified*.  
 slings of Conscience. A *Tun* full of Psal. 46:  
 yours, is not worth a *Vial* of theirs; a Eccles. 1.  
 Whole *Barrel* of your Pitch, below a & 2.  
*Box* of their Balsome. Prov. 14. 13

2. And contend you not in *Quan-  
 tity* with them! Their *Numbers* exceed  
 yours

yours as much as their Excellencies.  
Their Joyes are,

Pfal. 8. 6. *Two* to one, to Yours. Yours are for  
Jac. 1. 12. *Good* of this life ; theirs for *Ill*, as well  
as good ! And,

*Three* to one, for *Goods*. Yours are  
for *temporal*, (spiritual, you do not  
tast ; Eternal, you cannot hope ! ) they  
have *Temporall*, in *Hand* ; *Spiritual*  
in *Heart* ; *Eternall* in *Eye*. Nay-

Deut. 26. 11. *Ten*, Hundreds, thousands to one.

2 Cor. 1. 12. Yours, is from *Finite* good ; theirs, from

Ro. 12. 12. *Infinite*. And (which multiplies that to  
ten thousand times ten thousand of  
millions, and more) Yours, is for *time* ;  
and theirs of that ; *eternall*.

Mat. 23. 13. You are then *Out-vied* every way.

Heb. 11. 25. Yours are the joyes of *Servants*, (of  
Slaves.) Theirs, the *Lords*. Yours are

Isa. 12. 3. *Drops* ; theirs, *Oceans* ! Yours, *Mo-*

Pfal. 36. 9. *ments* ; theirs *Eternities*. Above them

Isa. 30. 10. is the Spring of Heavenly joyes ; *With-*

1 Pet. 1. 8 in them, Seas of Holy Solaces ; Above

Job. 15. 11 them, *Rivers* of Earthly Pleasures ; Be-

Deut. 12. 7 low them, the Puddles of your Carnall

Jer. 11. 15 Contentments. They drink water pure

from the *Spring* and rock ; and there-

fore loath your *Channell*-joyes ! and e-

ven for that drink it in, both more

pure, and more.

To all these Territories of joyes have the Saints good Rights, and it is both their shame, and sin, if they do not take and keep Possession. Which you cannot judge, who are strangers both to their Joyes and Hearts! Nor, match; who are pent up to your single sole poor Pension of VVorldly-pettie-transitory pittances!

Prince of Epicures, enter the lists now with a Prime Servant of Almighty God: Summe up all thou canst Possesse, or Imagine, of joyes, and give in thy total; one of his least Figures is more; the summe, infinitely. Have what Solomons Brain and State can command of delights; adde what Cleopatra's wanton Wits and Friends can devise of dalliances; an Ephrem from his Cell, a Catherine from her Oratory, shall beat all your great Minions, and baffle all your Multitudes of joyes, You have a Sense-full of joyes, they a Soul-full. When your eyes run over with Laughter, your heart is not full; their hearts are so full, that they run all over. Their Raptures are more great than hearts can hold. One Prayes God to Withdraw a while, His heart is too little a vessel to contain Him: The other

Phil. 4. 4.  
Deut. 28.

Pro. 14. 10  
Psa. 17. 14

Ecclef. 2.  
& 2.

Pro. 14. 13  
Recede De-  
mine, pa-  
rumper,  
qui a vas-  
cu'um cor-  
dis mei fer-  
re nequit.

Obruior  
multitudi-  
ne gaudio-  
rum tuorum  
Domine!

ther cries out to Him, the Multitude of His joyes, overwhelms her.

O *Epicure*! be a Saint, and thou shalt find what thou doest else in vain seek, (as thy Chief good) Joy above all thy joyes; In *Quality*, *Quantity*, *Height*, *Depth*, *Breadth*, *Length*; *Pure*, as christal; *Great*, as God; *High*, as Heaven; *Deep*, as the Heart; *Broader*, then Earth; *Long*, as Eternity!

But O *Saint*! be not thou an *Epicure*! If delight draw thy heart, thou lovest so much in delectation, as Religion; and abatest thy Soul so much of *Solace*, as God of *Service*! Believe it, if thou wouldst have joy in *Life*, and at *Death*; for the *Goods* and *Ills* of this life; Both *Body* and *Soul*-goods; *Enough* on earth, and *More*, in Heaven; the only way is, to be (as thou shouldst be) and Continue as thou art, not an *Epicure*, but a *Saint*!

Service

*Service against Malice, for  
Monday or other day.*

Morning Prayer.  
Psal. 7. 10.

Lessons,  
Prov. 24.  
Mat. 5. v. 43

Evening Prayer.  
Psal. 35. 6..

Lessons,  
Levit. 19.  
2 Cor. 5. or  
Tit. 3. 1 Pet. 2.

*Collect, or Prayer against Malice.*

**O** Thou Divine Goodnesse, keep  
me from *Malice*, the very *Soul*  
of Satan, and proper sin of the De-  
vil!

Thou O Lord art *Love* : He then is  
*Hatred* ; and if malice be in me, I shall  
be as he is ; one whom (unless thou ha-  
test Thy self) thou canst not love. From  
such a detestable and damned *Disposi-*  
*tion*, Lord deliver me ! Let not Satans  
*Brand* be on my breast, and his *Soul*, in  
my body ; lest being *Marked* for him,  
he seize me as his *Own*, and take me,  
and carry me from Thee, body and  
soul ! Lord *Stamp* Thy love, on my  
heart, that I may be *Sealed* for Thee,  
and as Thy own, claimed by Thee. And  
since this is the *Cognizance* of Thine,

to



Joh. 13. 35 to *Love one another*, let me not wear  
his *Badge* in a visible Malice to any,  
that all may know that I am Thine : A  
*Child* of Thy Family, a *Dove* of Thy  
Flock, a *Lamb* of Thy Fould, Without  
*Gaul*, or *Mind* to do mischief to any,  
Delighting like Thee, to do good to all,  
Even for His sake Who did wish and  
do, evil to none, Jesus Christ our  
Lord. *Amen.*

*Daily Prayers.*

*Remedies against Malice.*

1. **I**T is a *Toad* swelling with venom  
in the heart : to God who is  
love<sup>a</sup>, more *Odious*, because like the  
Devil, most *Abominable*. (The Devils  
heart in mans body.)

2. To cast and keep out this *Venom*  
of the Serpent.

*Consider,*

1. Men are *Mortal*, their Enmities  
therefore should not be *Immortal*<sup>b</sup>.

2. Men are *Mutable*. Whom now I  
hate, I may hereafter need ; as in *Jo-*  
*seph*<sup>c</sup>, and *Jephtha* .

3. Men are *Amiable*<sup>e</sup>. All after  
Gods *Image*<sup>f</sup>, and bought by Christs  
*Blood*<sup>g</sup>.

4. No

4. No man is the Christians Enemy:  
as God, he hates the *Sinne*; not the *Man*.<sup>b Mat. 5.</sup>

5. If there be Antipathie in *Nature*;<sup>44.</sup> Gal. 5.  
it must be mastered by *Grace*<sup>1</sup>, which<sup>24</sup>  
must do miracles to nature.

2. *Beware,*

1. Of Anger. That if it *Kindle*, it  
continue not to be *Wrath*, and so *Cool*  
into *Malice*<sup>1</sup>.

<sup>1</sup> Eph. 4.

2. Of men of Malice, set upon mis-<sup>26.</sup>  
chief<sup>1</sup>.

<sup>1</sup> Prov. 4.

15, 16.

*Service against Revenge for  
Thursday, or, Other day.*

Morning Prayer.  
Psal. 54.

Evening Prayer.  
Psal. 18. ver. 47.

Lessons,  
{ Deut. 32. ver. 35. or  
{ 1 Sam. 24.  
{ Luke 18.

Lessons,  
{ 1 Sam. 25.  
{ Rom. 13. or Heb. 10.  
{ ver. 30.

*Collect or Prayer, against Revenge.*

**O** Thou to Whom Vengeance belon-<sup>Psal. 94. 1.</sup>  
geth, Keep me from a revenge-  
ful spirit, that I fall not into the hands  
of Thy Vengeance ! And since My  
pitty

Eph. 4. 31. *Pity, and Patience, and Pardon is Thy*  
 1 Pet. 3. 8, will, let me not study Revenges, and  
 9. Returnes of injuries !

Thou (O Meek and Mercifull Savi-  
 Lu. 23. 34. our) didst pray for Thy bloody Ene-  
 mies ! O let me then forgive my grea-  
 test Foes ! Committing my cause to  
 Thee, who wilt do justice for me on  
 them, if I seek not revenge, and for  
 Thy self upon me, if I do !

Thine O Lord is the Sword of ven-  
 geance, and thine is the sharpest sword !  
 O let me not dare to take it out of Thy  
 hand, lest whilst I strike others, I fall  
 justly by Thy sword ! Though Flesh and  
 Blood provoke me to it, let Thy holy  
 Spirit hold me from it ; and cast and  
 keep out of me that Evil Spirit by Thy  
 power, O good God and Saviour, of  
 Thy mercy. *Amen.*

*Daily Prayers.*

*Remedies against Revenge.*

Ro. 12. 19. (1.) **T**He sin of Revenge strikes  
 God, and Man.

1. It *Invades Gods Prerogative*, and  
 takes His Sword out of His hand.

2. It is many wayes an *Injury* to  
 man.

To his

1. Na-

1. *Nature*. Born without *Armes*,  
to Live without *Revenge*. And even  
armed *Brutts* agree with their *Kind*, Mat. 12. 16  
and *Devils* avoyd quarrels. Pro. 19. 11.

2. *Glory*. To passe by an injury : of Pro. 16. 23.  
all the most excellent *Victory* ; *Cæsars* Ro. 11. 21.  
noble *memory* to forget nothing but Esth. 5. 11,  
wrongs. 12, 13.  
Pro. 12. 15.

3. *Peace*. The Mind is disturbed  
and takes no rest.

4. *Justice*. I am my own *Judge*, and  
another's *Executioner*.

5. *Wisdom*. If my revenge fall on a  
*Just* man, it toucheth God, His friend. Zach. 2. 8.  
If he be *Unjust*, my vengeance will  
make me so too.

(2.) Be a Christian and you cannot  
do this sin : contrary to the Holy *Life*  
and *Law*, of Christ ; for when much Luk. 9. 55.  
provoked,

1. He *Check'd* His disciples for cal-  
ling for it. Joh. 15. 13

2. He Commands *Charity*, to par- Lu. 21. 19.  
don wrongs ; *Patience* to suffer them ; Ro. 12. 20.  
and *Kindnesse*, to conquer them. 2 Tim. 3. 4

3. He forbids *Self-love*, the Mother, Ephes. 4.  
and *Wrath* the Father ; Both which, 31, 32.  
beget, and bring forth, revenge.

*A Penitentiall Service, Fit for a  
troubled Soul, Fasting and Praying  
for mercy and grace, (for Wed-  
nesday) or other day.*

| Morning Prayer.                | Evening Prayer.             |
|--------------------------------|-----------------------------|
| <i>Psal. 6. 32. 38. or 51.</i> | <i>Psal. 40. 42. 43.</i>    |
| 130. 143.                      |                             |
| Lessons,                       | Lessons,                    |
| <i>Isa. 1.</i>                 | <i>Job 9. Ez. 18 or 33.</i> |
| <i>Mat. 11. or Act. 3.</i>     | <i>2 Cor. 7.</i>            |

*I. Collect or Prayer for a Penitent.*

**O** Lord ! I do here cast down my  
self before Thee ! O cast me not  
away from Thee ! I cannot Stand at  
the Bar of Thy justice, I do therefore  
Lye down at the Footstool of Thy mer-  
cy. I do condemn my self for my sins ;  
Lord, do not Thou judge me ! Cancel  
my sins in my Saviours Blood, and  
wash my soul in the streams of Mercy !  
*Though as red as Crimson and Scarlet ;*  
*Thou hast promised the penitent, they*  
*shall be white as Snow ;* O acquit this  
pensive Soul of mine, I beseech Thee :  
Let not my guilt be black as Hel before  
Thee. Wash me from it, forgive it me!  
And

*Isa. 1. 18.*

And because forgiveness of what's  
past avails not, if I fall again into  
former offences ; O God of all grace,  
I beseech Thee, so to pardon me a Sin-  
ner, as to make me a Saint. Give me  
an Holy strength to *Mortifie* my lusts,  
with an holy care to *Watch* and wi-  
stand all Occasions and Temptations  
to wickednesse : Especially those that  
are by Nature, Custome or Condition  
of life, most ready to surprize me ; a-  
gainst them, make me to Watch and  
ward, and Pray, and strive more dili-  
gently. And let Thy Holy Spirit assist  
and strengthen me to a victory ; Even  
for the Blessed Merits of Him, Who,  
Overcame the world for me, the Cap-  
tain of my salvation, Thy Dear Son, Je-  
sus Christ my Lord. Amen.

2. Collect, or Prayer, for a  
Penitent.

O God ! With a Prostrate Body  
and Bleeding Heart, I do most  
humbly confess and bewail my wret-  
ched Nature, and wicked Life before  
Thee. For my *Thoughts*, my *Lusts*, my  
*Deeds* and *Words* Past, my conscience  
cries out against me ; So Vain, so  
Vile, so Foul, so Ill, have they been  
when

\* Here  
think of  
particu-  
lar when  
be you say

168 *Services upon other subjects,*

before Thee. And Thou art Greater  
 then my heart ; and can't lay more un-  
*Joh. 3. 20* to my charge then Conscience knows  
 about me !

O Thou Searcher of all hearts and  
 wayes, how oft I have vowed Thee  
 better service, Thou knowest ; and  
 have shamefully violated my Faith  
 with Thee ! I have sometimes begun  
 to seek after Thee, but soon lost my  
 self again in the wayes of former Vani-  
 ry. As the *Hills*, so hath been my love  
 to vain things ; but my goodness as the  
*Mat. 6. 6.* morning *Dew*, which vanisheth pre-  
 sently. And for this, even from my  
 own mouth, Thou mayst again con-  
 demn me !

Yea, Lord ! with *grief* of heart, and  
*shame* of face, I do yet further con-  
 fesse and lament bitterly, that (as if it  
 had been a light thing my self to be in  
 sins and armes against Thee) I have  
 been a Leader of others into Rebelli-  
 on, and so am both a *Sinner* and a  
*Tempter* before Thee. I have *Counte-  
 nanced* in them, what I should con-  
 demn ; and *Encouraged*, what I should  
 abhorre. And so as *Principal* to my  
 own, have made my self *Accessory* to  
 other mens ills ; and by *Nursing* the

*Acts*

*Acts* of their sins, have contracted their *GUILTS*, for which Thou mayest again condemn me, charging their wickednesse and woes upon me! And though I have been, and am at this day so **GUILTY**, Unworthy and vile a Wretch against Thee; O how Good and Gracious a **GOD**, hast Thou been all my life, and at this present art, unto me! Though I deserve all vengeance, even to Eternall death; Thy Mercies have been, and are still great upon me!

O **GOD** of all Pitty and Patience, I am confounded to consider Thy great Goodness and my Wickedness against Thee! Wo is me that the Bonds of Thy Laws, and Thy mercies, and my Vowes, should be all thus broken by me! For this shame and confusion of face for ever might justly cover me!

But Lord! though I be every way a *Miserable* Sinner, Thou art Infinitely more, a *Mercifull* God. Thou hast a *Propitiatory* for sin above all my Provocations. *Mary Magdalene* was *Foul* with lust, yet forgiven: *St. Peter* *Perjured*, but pardoned: *Saint Paul* made others to *Blaspheme*, yet found mercy: O Lord! for Thine Infinite mercies sake, let my sins be forgiven

1 Joh. 3. 2.

Act. 16. 11.

1 Tim. 1.

13.



me ! Even for my Saviours sake, punish not my guiltiness upon me, Seal to my soul Thy Pardon in His Blood, which was shed to save me.

And for time to come, let Thy Holy Spirit assist me to live with more conscience, and lesse sin before Thee. *Lighten* my mind with a Sight of Thy Truth, and *Fire* my heart with a love to Thy Majesty, that the Vanities of the earth may be my scorn, and the Glory of heaven the onely ambition that takes me ; and Thy fear my onely care, as the Way to that glory.

In that Way, Guide me, Keep me, and Continue me, by Thy Holy Spirit, I beseech Thee ; let me so use Thy earthly blessings, that they may not hinder me, Father of Mercy, and God of Grace, grant this I beseech Thee : Even by the Blessed Mediation and Merits of Jesus Christ. *Amen.*

### 3. *Prayer for a Penitent Confessing Sins and Deprecating Judgements.*

**O** Thou Holy and Dreadfull Majesty ! I am ashamed to lift up my eyes unto Thee for the sins I have committed against Thee. Wo is me for the Undue Thoughts, and Lusts, and  
*Words,*

words, and Deeds, of which I stand guilty before Thee !

I have, like a Prodigal Child, wasted those goods, and dayes in the delights of Vanity, which Thou O Father, didst give me, not to sin with, but to serve Thee. And even for those few houres which I have spent best, *Privately* in Thy Service, and in Thy *Sanctuary*, I have need to ask Thy forgiveness and mercy ; So *Coldly*, so *Carelessly*, so *Distractedly*, so *Irreverently*, have I then, and there, behaved my self before Thee.

By Thy holy Lawes, by Thy many Mercies, By my often Vowes and Promises, I stand at this day deeply *Obliged* unto Thee : But I have broken all those bonds, and even to this hour am not free from rebelling against Thee.

For this I do confess, Thou mightest Sentence me to as many Judgements as the mercies are with which Thou hast blessed; and yet blestest me. Thou mightest cast away that soul which I have so much polluted with sin, and smite that body which hath been so much a servant to it, in the acts of Vanity. Thou mightest take away all Hope and comfort from me, and at

once bereave me both of Life, & Soul.

Of all these plagues, O Lord, I am most guilty, by my sins : and if Thou shouldest execute them all upon me, Thou wert but righteous in Thy Judgements. But *in judgement Lord remember mercy !* To Thy Poor servant, to Thy Penitent, Prostrate Child, grant Thy Pardon, Dear Father, and reach to my soul Thy hand of mercy ! I have *Guilt*, but Thou hast *Blood*, O Blessed Redeemer ! I have *Staines*, but Thou hast *Grace*, O Holy Comforter ! O Holy, Blessed and Glorious Trinity, Spare my life, and Save my Soul ! I beseech Thee, who have condemned my self for sinning so much, and resolve by Thy grace, to serve Thee, more conscionably.

And Lord! Save Thy Poor Distracted Church, O Forgive her sins, and Build up her walls. And in Her, Preserve all that are Dutifull Children and Faithful to Thee, and Her ; Especially those who are in Place and Power to preserve Her : Lord do Thou preserve Her, and them ; and all who are Dear and Near to me, and Thee ! *Comfort* all that are cast down, especially those whose Souls *Bleed* for their sins, all

poor-penitent broken Spirits. Have mercy on them, O Lord, and comfort for them, and Heal them (Thou Good Phyſitian, Who alone canſt help them) By the Precious Wounds, and Death, and Bloody Paſſion, of Jeſus Chriſt our Lord. Amen.

Daily Prayers.

Lotany.

Ten Commandements.

Epistle, Apoc. 2. 21.

Gospel, Luke 13. 3.

Prayer for Catholick Church.

Service against Impatience,  
for Thursday, or Other day.

Morning Prayer,  
Pſal. 7. 37.

Lesson,  
Job 2. or Pro. 25.  
Mat. 18.

Evening Prayer,  
Pſal. 106. 145.

Lesson,  
2 Sam. 19. or Ro. 12.  
James 5.

I. Collect, or Prayer against  
Impatience.

O Lord ! Let not a Spirit of Impatience poſſeſs me, by which I do but Provoke Thee, and Advance not alſo,  
N 5 above :

above my misery. By it, I shall neither  
 2.45.9. get Thy blessing ; nor ease my burden,  
 but draw Thy curse , and double the  
 39.10. cross upon me ! Thou art my maker ! I  
 3.17. may not strive with Thee: And my mi-  
 sery, is Thy Work : I must not contest  
 with it. I may struggle under the yoke;  
 but what shall I gain but gaul and  
 28.13. guilt by the strife ? (Gaul to my  
 neck ; and guilt to my Conscience ? )  
 I will therefore kisse Thy Rod, and  
 bow to what I cannot break, Thy  
 Yoke : Under which I will draw on  
 my course with more humility, and  
 care : *Sad*, for that I have offended ;  
 5.6. and *Carefull*, that I may not offend ;  
 So shall my obedience be accepted, and  
 my deliverance hastened. For, O Lord!  
 it is not my *Punishment*, but *Amend-*  
 5.15. *ment*, which Thou dost seek, and there-  
 fore sendest distresse to drive me to  
 my duty. Which when I learn by Thy  
 rod and yoke, Thou dost lay them a-  
 side, and appear in more comfortable  
 shapes unto me : yea, and allowest my  
 3.10. patience good recompence , for my  
 5.3. better behaviour, in the School of my  
 misery. Good Lord ! let me learn  
 what Thou dost teach, that I may re-  
 ceive what Thou dost give, the honor

of being held Thy Faithfull Servant <sup>Apo. 2. 1</sup>  
under the *Crosse*; and the glory of ha- <sup>Rom. 8. 1</sup>  
ving a *Crown* for my service. Not  
for any Merits of mine, or It, but for  
Thine Infinite Mercies sake; and the  
Merits of Him who is the Great Ma-  
ster and Patern of Patience, and all <sup>Heb. 12. 1</sup>  
Perfection, Jesus Christ our Lord. *A-4.*  
*men.*

2. *Prayer, against Impatience.*

**L**ord! Keep me from Impatience,  
as much my *Pain*, as *Sinne*. To  
Thee (the Wise and Just Disposer and  
Governour of Humane affairs) it is a  
*Sin*, (a Quarrelling and fighting with  
Thy Providence.) To me a Poor frail  
Creature, who cannot maintain con- <sup>Job 21. 1</sup>  
rest against my Maker, it will be but  
*Pain*. If Thy Hand lay the burden on, <sup>Isa. 49. 5</sup>  
I must submit; I cannot resist Thee:  
Pray it off, I may; I cannot throw it  
from me: Yea, impatiently, to seek to  
cast it off, is the way to overwhelm me.  
O! let me not delight at once, in Thy  
displeasure, and my overthrow!

Thou art *Just*: If evil be on me, it's  
what I deserve. Thou art *Good*: If I  
submit to Thy will, Thou wilt work my  
good, out of that evil. Thou art *Great*:

If

If I will not by *choice*, I shall by *force*, submit to Thy will. When therefore *evill* (be it never so Much, or Great) is upon me, let me *Look up* ; (to Thee) from whom it flowes ! Let me *Look in* ; (to my sin) for which it comes ! Let me *Look on* ; (to my good) to which it tends ! So shall I sit down in Patience under it, and kneel down in Prayer to be delivered from it ; Waiting humbly till Thou shalt set me above it ! Even so give me grace to do, and say, of my Crosse and Pain, as Thou my Saviour didst of Thy bitter Cup and Passion ; *Father ! If it be Thy will, Let this Cup passe from me ! If not ; not My will, but Thy will be done. Amen, Amen.*

*Remedies against Impatience.*

*Isa. 45. 9.* 1. **A**N Insurrection against the Government of a Providence Almighty, and Good ; and therefore ever, *Fond*, and *Foul*.

*Ap. 14. 13.* 2. A *Sin*, of an *Everlasting* date ; because man is in the perpetuall motion of misery ; till at rest in heaven.

*Summa Phil. sophi. Chrys.* 3. A *Sin*, which keeps man from growing to the Height of piety (to thank



Thank God for Adversity) making him as a Dwarf of Hell, giving Him, (if not Bans and Blasphemies) Praises, for Thanks. Ap. 16. 11.

4. A Sin, which throwes a man into the Depths of Iniquity. Tutor to Despaire, and Factor for Apostasie.

5. A Sin, which opens a Gap to all Temptation, and Womb for all wickedness, Mother of all mans Miscarriage, and Mischief. An Enemy to Heaven, and Auxiliary to Hell. Luk. 8. 15.  
Heb. 12. 1.  
La. 5. 7, 8.  
Mat. 13. 25.  
Malum  
impatiens  
est boni.  
Tertul.

6. A Sin, which Weakens and Wastes the Soul, Breaking down the Wall of her strength, Putting her shoulder out of joynt, and body out of temper. Pro. 19. 38  
Lu. 21. 19.  
Lam. 3. 16.

7. A Sin, which Weakens and Worries life. Depriving it of a Calme of Conscience, in a Tempest of trouble. Making the Shelter (that should be) the more devouring Storm, and man (flesh and spirit) swallowed up in the misery of both. Pro. 18. 14.

8. A Sin, so Forbidding man to Improve life to the best (to dye a Martyr) that it allowes it not well, to live a Saint. Jan. 1. 20.

This Sin, of so Execrable and Formidable a quality, will be avoyded, or lest, if we, shall,

1. Know,



*1. Know, and Believe*; Gods Providence governs *All*, and *well*: and our Sins, deserve all ill, and worse.

*1 Sam. 3.* Sooner, if we,

*28.* *2. See and Consider.* Calamity is a Common Lot: From which Saints and Princes have no privilege. No not He that was King of Saints, and Kings. Especially, if we,

*1 Cor. 10.*

*13.*

*3. Mind, and Study Christs Crosse.* A Present Cure. No Water so Bitter, which this Wood will not Sweeten; no Meat which will not down

*Ex. 15. 23.*

*Bern. Q.*

*Nullus ci-*

*bue sam a-*

*marus, qui,*

*si recorda-*

*tione aceri*

*& fellis*

*Christi*

*temperetur,*

*non statim*

*fit dulci-*

*or.*

*† Nihil tam*

*durum, &c.*

*Greg.*

*Lu. 23. 41.*

*Mat. 23. 1.*

*46.*

*Isa. 53. 5, 6.*

*2 Pet. 2. 24.*

*Mar. 12. 50.*

with His Vinegar and Gall \*. Nothing so Hard, which His Passion makes not Easie †. Have in mind, Who? Suffered on it; an Innocent man, and God too (God-man?) What? more then all mankind ever did, or could bear? Why? for thy particular Guilt in the generals of all Mankind! How? with a Cheerfull Spirit, and Submissive Soul! And if not for sinne, for shame, thou wilt have out of heart; Impatience. No such Physick to Heal thy fiends. No such Book to Teach; No such Pulpit to Preach, Patience. Nor any Receipts, Lessons, Sermons, more effectual, than those in that Course, Book, and Pulpit.

Pulpit. By the Work of His Spirit, they will be so, if thence we shall have grace to —

4. Kill, and Preserve. Kill what doth *Quicken* and *Strengthen*, Impiety in us. And Preserve what will *Beget* and *Nourish* that life, which will not let it *Quicken*.

1. *Self-love*, and *Pride*, give that Sinne *Life* and *Strength*. That's the *Womb*; this *Father* of it. Deny my self and I will take up my Cross: Love my self and I shall not endure it. To *Crosse* the flesh, is the way to bear a Cross. And *Humility* will make me *Stoop* and take it on; *Pride Fume*, and throw it off; or *Fret* to have it on. Not to be Proud, is the way to be Patient. And sooner,

Mar. 16:24

Mat. 11:29

2. By *Innocence*, *Hope*, and *Love*, which will give *Patience* a life.

1. *Innocency* makes a quiet mind, as Isa. 50:28. *Guilt* a troubled. And *Repentance* helps to it, since man once cast out, comes not to a Perfect State of *Innocence*. Martyrs therefore and Penitents are the greatest Patients. Because those are *Kept*, these *Wash't* innocent.

2. *Hope* makes a strong heart. It *Anchors* it in the storme, and up-  
holds

Heb. 6:19

holds it under evil; Else it would *drown*  
 .27.15. in grief, or *break* and fall, with misery.

3. *Love of God*, Endures all For  
 Him, and would much more, Especial-  
 Heb. 1.9. ly *From* Him. It looks as at the Scourg,  
 Joh. 18. 11. at the *Hand*, and takes the Chastening  
 quietly, because a Fathers *Rod*.

*Ser vice of the Passion ; fit for  
 Friday or Wednesday.*

Morning Prayer.  
 Psal. 22.

Evening Prayer.  
 Psal. 88. 110.

Lessons,  
 { *Isa. 53. or 63:*  
*Mar. 14. or Luk. 22.*  
*John 13.*

Lessons,  
 { *Zach. 11. & 12.*  
*Ephes. 1. or Col. 1.*

*Collect or Prayers, of the Passion.*

**O**Incomprehensible Goodness and  
 Mercy; who didst send Thy own  
 Son to a Crosse, to bring me to Thy  
 Crown ; and at the price of a most  
 Bloody Passion, to Purchase my salva-  
 tion. O let this love be ever in my  
 heart, and the fruits of it abound with  
 me in all holy carriage and conversa-  
 tion ! Make me therefore to Hate my  
 sin more then death, which made Thy  
 Son.

Son to dye ; And let neither goods,  
nor honours, nor liberty, nor life be  
dear unto me for my Saviours sake,  
who made me so to live !

Lord let me Sacrifice all that I have  
and am, to Thee, who gavest Thy Dear  
Self, a Sacrifice for me ! Let me thirst  
to shed my blood, and Dye for Thy  
Truth ; and let it be my meat and drink  
all my dayes, to do Thy will, and Live  
to Thy Glory : that I may at last, by the  
Merits of Thy Precious Blood and Pas-  
sion, dwell for ever with Thee : With  
Thy Blessed Saints and Angels, giving  
all lauds, and worship, and honour to  
Thee, Even for ever, and ever. *Amen.*

*Apo. 5. 12.*

*Daily Prayers.*

*Litany.*

*Ten Commandements.*

*Epistle, Tit. 2. or Heb. 9.*

*Gospel, Mat. 26. or Joh. 3.*

*Prayer for Catholick Church.*

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*A Meditation of the  
Passion of Christ.*

**O** Christ ! Thy *Passion* makes me  
full of all Passions ! I am in Love,  
and Hate ; I have my Longings and  
Loathings ;

Loathings ; I take Joy and Grief ; I cherish Hope and Fear ; I am Incen'd and Ravish't !

1. I am in *Love*. And with whom but Thee, O Jesus ! I am *Enamoured* of Thy *Person* ! God-man ! Son of God !

*Amor meus crucifixus est, &c.*

Heb. 1. 2.

1 Pet. 1. 12

Col. 2. 3, 9

1 Cor. 11.

3, 7.

*Nimius a-*

*mor.*

The Beauty of Heaven and Earth !

Center of all Created and Increated

Excellency ! Mirror of the God-head !

Wonder of Angels ! Glory of Man-

kind ! I am *Enflamed* with Thy *Love* !

Why so much (too much) O Lord !

Was it not enough to leave a Throne

for my sake, but Thou must Lye in a

poor *Crutch* : Stand at a base *Pillar* ;

Hang on a Cursed *Cross* ; not for Thy

self but me, (by my birth, lust, life) a

Beast, a Villain, a Matefactor, to my

God ! Thou didst Write Thy love to

*Lazarus* Legible in Thy *Tears*, shall I

not read it in Thy *Wounds* ? Saw they it

in Thy Dripping *Eye* ; shall not I in

Thy Bleeding *Side* ? They in the Hot-

*water* Thou didst bestow on his Dead

Body, and not I, in Thy Reaking

*Blood*, Shed for my damned Soul !

O let my Heart never be so hard,

as to see those Wounds of so great

love to me, and have no VVoundings

of affection for Thee ! for Thee ? And

all

Joh. 11. 36

O duri &

indurati &

obdurati,

&c. quos

non e-

mollit tan-

ta flamma,

tantus ar-

dor chari-

tatis, &c.

Bern.

all in *Heaven* and *Earth*, that have Re-  
lation unto Thee, O Christ !

I am in *Love*, with the *Father* of my  
Lord Jesus Christ, who would give His  
Onely *Son*, so to Suffer on earth for a  
time, that I might not Fry in Hell, for  
Ever ! Joh. 3. 16.  
Rom. 8. 32

And I have *Love* to Thee, O *Holy*  
*Spirit* of *God*, who didst *Anoint* Jesus,  
to be my Christ ; and give Him *Inau-*  
*guration* to his Crowne of *Thornes*,  
and Blessed (though most Bloody) (Isa. 61. 1.)  
Function !

O *Holy Trinity* ! I do *Adore* what  
I cannot comprehend, as your *Hea-*  
*venly Persons*, so your *Councils* !

And with an *Humble Love* and *holy* Joh. 3. 7.  
*Reverence* desire to behold and blesse Heb. 10. 7.

your *Designe* for the *Salvation* of One  
World, by the *Passion* of Him, who is  
more worth, then a Thousand ! I see  
and admire Your wonderfull *Wisdom*,  
*Goodnesse*, and *Power*, that could, and  
did, *Contrive* such a *Decree* ! and  
(next to Your Persons) that Blessed Eph. 3. 10.  
*Trinity* of Your *Perfections*, I will for  
ever, love, admire, and adore ! And Col. 1. 27  
next *God* ;

I have *Love* for Thee, O *Man* ! *Son*  
of man, who ever thou art, by His flesh  
and

Heb. 2. 10, and Blood, and Bloody Passion, made  
 12, 14. Gods Son, and Brother of Christ. Thy  
 Ephes. 2. Crosse, O Jesus ! shall make all Man-  
 13, 19. kind my *Friends* ; and Thy Blood *Glue*

my heart to every man ! O Christ !  
 Why should I hate any, when Thou  
 didst so love all ? How dare I slight a-  
 ny, when Thou gavest Thy Hearts-

Mar. 25. 40 Blood for every one ! Shall he that is  
 Rom. 12. 5 Thy Brother, be my hate or scorn ?

1 Cor. 12. And of all Mankind, I *Love* you, ye  
 27.

2 Cor. 11. *Saints*, that are twice His *Brethren* (in  
 2. Spirit, and in Flesh) So neer to Him

Col. 1. 18, in both, as makes you His *Limbs*, as

Eph. 5. 23. well as Brothers ! And *Thee*, O Holy

Eph. 5. 25. *Church* ! Spouse of Him, and Mother  
 Act. 20. 18 and Body of them ; yea the *Body*, for

which (with specialty) He gave His  
 Blood, and Self ! I have Passionate

Love for Thee, O thou Dearest Body  
 of Christ ! Shall I think any thing too

good for Thee, for whom He gave  
 Himself ? Preferring Thee (His Myssi-

cal) before, His Natural, Body ? And  
 shall I esteem, Friend, or State, or Li-

berty, or Life, or any thing, or all things  
 before Thee ?

And above all the world, (though  
 no *Worship*) I have *Kindnesse* for you,

you Holy *Angels* of God, who though  
 you



you have no *Ransome* because no need  
of a Redeemers Blood, nor had where-  
withall (as it needed not) to pay and  
contribute at all to the Redemption: )  
yet for your Zeal to God; and Love to  
Man, gave it the *Joy*, as if it had been  
your Deliverance; and Christ the *Wel-*  
*come*, as if He had come to be Your  
Saviour! Messengers of His Birth, Mi-  
nisters in His Life, Attendants at His  
Death; Heraulds of His Resurrection,  
and Ascension, Giving to His *Natural*  
Body, all Due Services on Earth, and  
Paying for Him to His *Mystical*, Your  
Holy Ministeries, now He is in Hea-  
ven! O You *Pure* and *Holy* Spirits of  
God! though You *Get* not Your Bliss;  
You *Lost* not by Him! It is made more  
*Strong* to You, and You more High in  
it, by the Numbers of Glorified Bo-  
dies, filling the Roomes of Apostate  
Spirits, to Your far greater joy, and  
Bliss. You love Him and His Passion  
for it, and I You for that! You love  
Man, above Your own Kind, for that,  
and I You for it!

Luk. 2.13.

Luk. 2.11.

Mat. 4.11.

Joh. 20.12

Luk. 24.6.

Act. 1.11.

Heb. 1.14.

Mediator

Confirmati-

onis.

Thus, Lord! I love all for Thee, and  
Thee, in all. And now I will *Love* my  
*Self* amongst them! O Lord! I am  
One, in whom is Thy *Flesh*, (a Man) I  
am



Heb. 2. 12. am one, in whom is Thy *Spirit*, (a  
 Joh. 3. 5. Christian,) I am One, For whom Thou  
 Heb. 2. 9. didst shed Thy *Blood*; On whom Thou  
 Rom. 5. 5. hast shed Thy *Spirit*; ( A Redeemed,  
 Isa. 43. 4. Esteemed Man, by Thee.) And shall I  
 Phil. 3. 8. be so Poor as to value dirt to Thy  
 Blood? (the *World* before Thee?) Shall  
 I quit Thy *Spirit* for Lust (Value Thee  
 after the *Flesh*?) Shall I be tempted to  
 give my self from Thee, to the *Flesh*  
 and *World*? (love Thee lesse than the  
 Devil?) O Lord! I will value Thy  
 Blood more; I will keep Thy *Spirit*,  
 better. I will set a higher Price on my  
 Self, than to sell Thy Blessed Purchase,  
 to the Devil, for a base *Piece* of *Flesh*,  
 and Small *Portion* of the *VWorld*. So  
 am I, and let me ever be in *Love* with  
 Thee, O Lord!

2. But O *Sin*! I am in *Hate* with  
 thee; for my own, and for my Savi-  
 ours sake. That didst pose Heaven it  
 self, and put **God** to it, (one of the  
 two) to damn my Soul; or do thus  
 to my Saviour! O thou Enemy of  
**God** and **Man**! how execrable art thou  
 more then heart can think, that madest  
 Him Lamentable, more then Eye saw!  
 And, O *Devil*! I hate thee, who didst  
 tempt man out of *Paradice*, and so  
 draw

draw Christ to a Cross ! And could thy temptations have prevailed, and thy power have matcht thy malice, wouldst have cast the Second *Adam* out too ; that so not the First, nor His Seed, might ever have come in again.

And O *World* ! I *Abhorre* thee, as the Imp of the Devil ; who of His Jewes and Gentiles couldst find hands for such horrid Acts ; and Sin, that made Acts 5. 27. those Bloody Passions ! *Sin ! Devil ! World !* for the Death of my King, and Lord, and Christ, Have (as you deserve) my *hate* !

3. I *Long* for the Lord ! *My Soul* Psal. 41. 1. *longeth for God, even the living God !* (yea, even for the *Dying God* ! ) *When shall I come and appear in the presence of God ?* God dying once, yet living ever, when shall I come before the *Dying-Living God* ? Apoc. 1. 18. Heb. 1. 8.

I *Long* for the *Chariot* which will bring me to Thee, and will Kisse it, though it be a *Cross*.

I *Long* for the *Inne* which will lodge 2 Tim. 2. 12. me near Thee, and will embrace it, though it be a *Grave*. Phil. 1. 23.

I *Long* for the *Bed* which will raise me to Thee, and will climb it, though Act. 21. 13. it be a *Gibbet* !

Pf. 116. 12. O *Cup of Salvation* ! I will not refuse thee ! Though full (to Martyrs measure) of blood, if from Him, thou shalt be drunk ; and yet deem'd nothing to thy Saviours Blood !

And till my Soul can come to Thy Glorified-Crucified Body, in Heaven ;  
 Pfal. 95. 6. I Long after Thy Courts, where Thou  
 Mat. 28. art present in Spirit, on earth ! To be  
 20. in Thy Holy Temple (which is the Chamber.) At the Altar and Table, (which is the Chair of Thy Presence.) Yea, where (in High and Ineffable Mystery) I find a Presence of Thy Body ; and Keep both a Commemoration, and Communion of it, and Thy Blood !

1 Cor. 10.  
16.

Greg. Epi-  
stola Dei.  
8c.

O Lord ! Since I so much love Thy Self, (till in Thy sight ! ) How should I not Long to see Thy Letters (the Word : ) and Thy Seal (the Sacrament : ) and till in Beatifical presence, Wear that as a Ring in Thy Remembrance !

1 Cor. 3. 6.

4. I Loath the Life, in which I cannot See Thee ! At best, an Exile ; at worst a Trouble to Thee. I Loath my Self for casting away love on so base, and unworthy a life. Where I do either Crucifie Thee with my Sins ; or

Wound

Wound Thee with my Miseries ! Where Acts 9.45.  
 (such is Thy holy *Zeal* to God, and  
*Sympathie*, and tender mercy to my Heb. 6.6.  
 Sou.) I Renue Thy Passion by my Isa. 63.9.  
 Guilts ; or Thine Agony by my Con-  
 flicts.

I *Loath* that Crucifix on my *Breast*,  
 which encourageth to trample Thee  
 under *Foot*. I can endure O Christ to  
 see Thee in *Image* (a Picture of my  
 Dearest Friend) but abhor to love it Eodem cubi-  
 tu crux a  
 quo Christi-  
 bus.  
 like Thee; or, to Pass so much time and  
 devotion to that, as makes me more  
 forget my Lord, then dutifully remem-  
 ber me !

O Jesus ! Thy self shalt be my *Crucifix* !  
 Not Hung at my *Breast*, but in  
 my Heart ! No *Room* but that is good  
 enough for Thee ! That (next *Martyr-* Heb. 13.13.  
 2 Tim. 2.12.  
 dom) hyes me most to Thee ! if I can-  
 not *Flie* a Martyrs pace, I will *Run* Heb. 12.1.  
 Saints : And by the speed of a Mor-  
 tified course, make more hast after  
 Thee !

5. I *Joy* in Thy Cross ! Not in Thy  
 Grief, O Christ ! Can I see Thy Body  
 all gore, and my heart not bleed ? The Zac. 12.10.  
 Lu. 23.70.  
 Spear be in Thy Heart, and no Sword  
 at mine & I will not, I cannot endure  
 it, O Jesus ! No ! I *Joy* in the *Root* !  
 O Thine

Luk. 2. 27. Thine Infinite *Mercy*, O God ! And in  
 Col. 1. 20. the *Fruit* : The Perfect *Redemption* of  
 man ! *It is finished* ! Yes (Blessed be  
 Joh. 19. 30. the Blood that was the Price ! Blessed  
 Heb. 10. 11. the Body, that laid out that Blood !)  
 Heb. 7. 15. The Satisfaction is Full ? Salvation is  
 Joh. 16. 33. Sure ! Sin is nail'd ! Hell foil'd ! Satan  
 1 Pet. 4. 2. chain'd ! the World baffled ! the Flesh  
 1 Cor. 15. 54, 57. wounded ! Death slain ! the Grave bu-  
 Col. 2. 15. ried ; Every Adversary Power is con-  
 quered by Christ, Triumphant in the  
 Chariot of His Crosse over all : All is  
*finished* !

O *lignum*  
*salix*, &c. 1

O Dry *Tree* of more Blessed *Fruit*,  
 than ever Earth bare ! No rather,  
 O Wet *Body* that madest a VWhole  
 World happy ! (Sap and Vertue of that  
 Happy Tree ! ) It was not the *Wood*,  
 Col. 1. 20. but *Blood* of the Crosse that brought  
 forth that fruit ! The *Redemption* of  
 Man !

And What *Good* doth not grow from,  
 and upon that ! *Pulpit* of Repentance !  
*Pillar* of Faith ! *Anchor* of Hope !  
*Magazine* of Charity ! *Armory* of  
 Mortification ! *School* of Patience !  
*Mirror* of Obedience ! *Rock* of Con-  
 stancy ! *Shop* of Humility ! (the whole  
*Duty* of a Christian.) O Blessed  
*Root* of Gods mercy, that bringest  
 forth

forth the happy *Fruit* of Mans *Grace* and *Glory* ! O *Tree of Death*, more Blessed then the *Tree of Life*, that hast such a *Fruit* and *Root* ! Thus are my *Joyes* *Triumphant* in Thy *Crosse* ! But,

6. I *Grieve* to see Thee Crucified *Again*, O *Christ* ! And my soul is Crucified, for having a hand in Thy *Crosse*. VVoe the *World* for *Offences*, which make Thee *Bleed* afresh, and bring Thee to Thy *Crosse* again ! Wo is me that see Thee daily Crucified, Betwixt *Hereticks*, and *Schismatics* (Theeves of Thy *Truth* ! ) Between *Hypocrites* and *Profligates* ( Theeves of Thy *Grace* ! ) Amidst Men of *Intemperate* *Heates* and *Coolers* in *Religion* ! (Theeves of Thy *Honour* ! )

I *Grieve* to see Thee Crucified *In vain*, So *Much* of the world lost, when *All* was Paid for ! A *Price* *Sufficient* to have ransom'd not a *World* onely, but a *Hell*-ful of *Devils*, *Effectual* onely to a *Handful* of men !

Yea, even Within Thy holy *Pale*, which should preserve Thy *Blood* to a *drop* ; wo is me ! How is it spilt to a *stream* ! Whilst some *give*, others *leave* Thee, or themselves *none* ! Making *Gal.* 2. 21 void by their *Sins*, the *healing* *Verues* *Pet.* 2. 1

of Thy Blood and Wounds ! By *Unbelief*, Millions out of the Church ; and by *Mis-belief*, Thousands in it ; and by *Miscarriage* of Life, Millions of thousands, both in, and out. My heart bleeds to see Thy *Creeds* without Faith ; Thy *Decalogue* without Obedience ; Thy *Prayer* without Use ; Thy *Sacraments* without Reverence ! Nay to see it made Faith, Conscience, Devotion, Zeal ; to have no respect to Sacrament, Prayer, Decalogue, or Creed ! My Soul is *Troubled* to see Thy Holy Demeanors *Robb'd*, Thy Mansions *Ruined* ! Souls sold for Money, for which Thou didst pay, Blood : And Lord ! what teares of Blood are sufficient to bewaile it, that Thy One, onely Commandment of *Love*, which cannot live at all out of Thy Church ; Within it should be slain, and buried all in Broil and Bloodshed ! O Christ ! can my Eyes see thee thus Crucified again *Twice*, and in vain *Once*, and my Heart not *Grieve* ! Yet,

7. I *Hope*. And in Thee, and the Blood of Thy Cross alone ! I *Hope* for Pardon, because I read it *Seal'd* in Thy *Col. 2. 14.* Blood ! I *Hope* for Salvation, because *Ad. 10. 18* I find it *Purchased* under that Seal !

Wilt Thou not make good Thy Seal?  
 Wilt thou not Preserve Thy Purchase?  
 Nor Sin, nor Devil then, shall damme,  
 O Christ: he shall not steal Thy <sup>Rom. 8.</sup>  
 Purchase; It shall not void Thy Seal. <sup>34, 35.</sup>  
 Thy Blood is my Plea against both. <sup>1 Joh. 2. 1</sup>  
 In it, I see my Pardon, and Salvation  
 Written; nor care I, so Thou be my  
 Advocate, for Saint or Angel to Set to <sup>1 Tim. 2. 4</sup>  
 their Hands! I Hope in Thee for my  
 Salvation.

And so I do for my Mothers too:  
 The Spouse Bought with Thy B'ood,  
 and Lov'd; as Thy Body! O Lord,  
 Thou art (by singular Stile) Her Savi- <sup>Eph. 5. 24</sup>  
 our. And shall she want (what she so <sup>25.</sup>  
 much needs) Thy Salvation! She is on  
 the Cross; Dear Jesus Deliver Her!  
 Force without, and Fury within, Cru-  
 cifie Her, Lord Tender Her! Enemies  
 and Children, both, Fall upon Her, O  
 Christ Rescue Her! O let Her not want  
 Thy Bowels, for whom Thou gavest <sup>Act. 10. 18</sup>  
 Thy Blood! Behold Her miseries! Let  
 Her not want a Bath, for whom Thou  
 yet hast Blood; Forgive Her sins:  
 Till that hath no Vertue, She is not  
 without Hope! By the Merits of Thy  
 Golgotha, dry Her Akeldama! By the  
 Passions of Thy Calvari, take her off.



the Crosse ! O Christ ! VVhilst Thou hast one *drop* of Blood, I will not Despair for my Self, or Her, Whilst that is *VVarm*, that chillesse shall never seize my Spirit ! And I know, Thy *Streams* of Blood are neither *Drain'd* nor *Cool'd* to Earth, and the Seas of mercy *Run* as fresh and full, as ever they did in Heaven ! Thence take I *Hope*. But,

3. *I Fear* too ! I Dread *Temptation* !

Thy Cross was made of *Adams* Tree ! I fear, because he fell ; Lord Deliver me ! I Dread *Desertion* ! *Solomon* Wisdom, and *Dauids* Grace I want, Yet had I both, should fall, if Thou forsake me ! Lord ! On the Cross Thy Disciples left Thee : let me never ! If Temptation carry me away, look after me, do not leave me ! I Dread *Apostasy* ! O keep me from that Sin, from which, even Thy Blood, Thy Cross cannot, or will not save me ! How should it, when I rebuild Thy Cross, and Trample Thy Blood ?

*I Fear* my self for all this. As my Sins Nail'd Thee to Thy Cross, Corruption Rivets me in my sins. The Devil never wants a *Hammer*, whilst God hath a *World* ; nor hath a *Nail*

to

to seek, whilst man hath a Heart ! O Lord I have one, and a *Forge* of Jer. 17. 9. wicked devices and lusts in it, full of all damned cheats and deceits ! From a *Tempest* then of Temptation ; From the *Gulph* of spiritual Desertion ; From the *Precipice* of finall Apostasie ; by the Vertue of Thy Cross Deliver me ! And from my Self, above all ; and my Heart (above all) in my self ; Deliver me good Lord ! I fear *Precipice*, *Gulph*, *Tempest*, but the *Forge* above all. VVithout whose *Work* and *Wiles*, the Devil doth in vain Tempt ; God wil not Desert me, nor shall I desert God. And *Corruption* and the *Flesh* that is there, I behold with most horror, as the *Anvil* in the *Forge* : Upon which the Devil and it, Hammer, Fashion and Beat out all their Works ! VVhat will keep me from the Vertue of Thy Cross, and my Bliss Lord Jesus ! That hath (and let it ever have) my *Fear* !

9. And how doth my Blood Boil in my Veins, to see Thy Cross robb'd of its Vertue ? *Ita & do*  
*lore impleo*

O Christ ! my Spirit is at once in Grief and *Rage* for Thee ! Jesus I am full of *Indignation* for the Af-

fronts and injuries done unto Thee !  
 To see Thy Blood *Spilt* or *Scorn'd* ! To  
 see Thy Passion, *Forgot*, or *Abused* !  
 Thy Love, without *Memory*, or *Value* !  
 Thy Pains, without *Belief*, or *Remorse* !  
 Who can, who should, endure, O

1 Cor. I. 23 vils *Standard* ! *Without* the Church, a  
*Stumbling-block*, and *Rock of Of-*  
*fence* ; *Within*, an *Idol*, and *Tree of Su-*  
*perstition* ! To see Thy Wounds (snel-  
 ders for Sinners) turn'd *Cities of Re-*  
*fuge*, for sins ! Thy Merits, their *San-*  
*ctuaries* ! Thy Blood, their *Life* ! Thy  
 Self, their *Patron* ! Thy Passion, the  
 Eccl. 8. 11 Nurse of *Presumption* ! Thy Mercy,  
 Rom. 6. 1. the *Milk* of all *Abomination* ! Thy  
 good Thief made the greatest *Robber* of  
 Mankind, By occasioning our presump-  
 to go on in *Sin* ; and Thy *Pitty* *Princi-*  
*pal* to the *Robbery* !

And in the strength of these Villain-  
*Confidences*, and *Blasphemous Infe-*  
*rences* from Thy *Cross*, Who can con-  
 sider without *Anger*, what is done in  
 Thy *Kingdom* ? VVhat *Reeds* are  
 made Thy *Scepters* ? VVhat *Chaires*,  
 Thy *Thrones* ? What *Tricks* Thy *Or-*  
*ders* ? VVhat *Rudenesse*, Thy *Ser-*  
*vice* ? What *Miscreants*, Thy *Wor-*  
*shippers* ?

shippers ? What *Wild fire*, Thy Zeal ?  
 VVhat *Shames*, Thy Glory ? VVhat  
*Ends*, Thy Services ? VVhat *Luna-*  
*cies*, Thy Revelations ? VVhat *Pro-*  
*digies*, Thy Dictates ? VVhat *Lan-*  
*guage*, Thy VVord ? What *Prayers*,  
 Thy Breath ? What *Devillishnes*, Thy  
 Spirit ? VVhat *Stirres*, Thy Moti-  
 ons ?

All Wickedness done *In Thy Name*;  
 To Thy *Glory*, By Thy *VVarrant* ; and  
 most under the *Seal* of Thy *Cross*. By  
 those who wear Thy *Livery*, Pretend  
 to Thy *Service*, and Professe for Thy  
*Honour* ; Seem to desire to *Know* no-  
 thing but Thee, and see themselves  
 ( *crucified* as Meer mortified Men, who  
 seek nothing less than themselves ; yet  
*Tear* at once, thy *Laws* and *Limbs*, *Pull*  
 down both, Thy *Cross*, and *House*, and  
 Lay together thy *Worship*, and *Blood*,  
 in the *Dust* ! O *Jesus* ! that didst whip the  
 Buyers and Sellers out of thy *Temple* !  
 Where is Thy *Zeal* for Thy *Church* ?  
 for Thy *Self* ? For Thy *Fathers* sake ?  
 That canst see, and yet suffer these  
 Injuries to Thy *Honour*, and *Blood* !  
 When *Indignation* Kindles in thy *Poor*  
 Servants *Soul*, at so great *Indignities*,  
 how is it, that *Wrath* flames not out :

in Thine? How is it? Even so it is, be-

*Joh. 12. 47* cause Thou art *Jesus*! *Lovest* to Save,  
*2 Pct. 3. 9* *Loath* to Destroy! waitest our Repen-  
 tance, wavest Thy Vengeance!

10. I am *Ravish'd*! with that good  
 Spirit of Thine, O Christ! Thou hadst  
 it on the Cross, and keepst it on the

*Luk. 23. 34* Throne! Where it appears, it doth ra-  
*Joh. 19. 28* vish me. In Thy *Lips*! Prayest Thou

their *Pardons*, that are snedding Thy  
*Blood*! Thirstest Thou their salvation,  
 that are Butchering Thy Body! In Thy  
*Arm's*! *Stretch'd* out to *Embrace* all on  
 Earth; and therefore *Strike* not, though  
 in all the Power of Heaven! In Thy

*Cant. 4. 9* *Eyes*! As Thou wast, with one of my  
 Mothers, I am *Ravished* with one of  
 Thine! Thy *Fury* frights me, O Lord!  
 Thy *Favour* is that *One*. The *Eye*, with  
 which Thou didst *Look* at the poor

*Lu. 23. 43* *Thief*, and give him both Thy *Pardon*  
*Joh. 19. 26* and *Paradise*! The *Eye* by which Thou  
 didst *Look* at Thy dear Mother (and

amidst all Thy Wounds) choose her a  
 Guardian, and have her in Thy Cares!

The *Eye* by which Thou did *Look* at  
*Joh. 19. 27* the dear Disciple, and *Adopt* him of  
 Thy Servant, Thy Mothers Son! The  
*Eye* by which Thou didst *Look* at poor

*Eph. 5. 25* *Sinners* to be saved, a *Church* to be  
*Joh. 12. 42* Bought

Bought, and *World*, to be Ransomed?  
 But in Thy *Heart*: O! what an *Appa-*  
*rition* see I there? Through the bloody  
 door of Thy wounded Breast, a House  
 full of nothing but Goodness, Pati-  
 ence, Pity, Mercy! O what a *Perspe-*  
*ctive* is there by the way of the Spear, Joh. 19. 24.  
1 Joh. 5. 6.  
 to see the *Prospect* of a poor Sinners Patent mi-  
 sole Delight, a Heart full of Grace and bi viscera  
 Favour in the Breast of a *Jesus* (a Sa- per vulne-  
 viours Heart!) From that Heart, with ra.  
 that *Eye*, O Christ, Behold the affli- - Per fora-  
 cted Mother (Thy Church) and Thy mina cor-  
 dear Disciple (her Child) Breath Com- poris patens  
 fort to her, for whom Thou gavest mibi arca-  
*Blood*! And to Him, who is the Son na cordis  
 of Her Comfort! Make Peace betwixt patens vis-  
 Mother and Children, where there ceramise-  
 should be Love, Let them live by ricordia.  
 One Aug.  
*Spirit*, that are bought with Ore Mar. c. 2.  
*Blood*! And no longer be one ano-  
 thers *Crosse*, but bear one anothers  
*Burthens*.

Dart, Lord, from that blessed *Eye* of  
 Pity, these *Favours* on the Face of that  
 Bleeding Body! And with Thy *Arms*  
 (Nail'd once to a Cross, now Extended Aff. 20. 12. 13  
 on a Throne) Embrace Her, and Up- Eph. 5. 25.  
 hold Her in Life! Advance Her *Throne*, 1 Joh. 1. 32  
 for Whom Thou didst Endure Thy  
*Crosse*!

Psal. 8. 3.

Heb. 1. 3.

Cross ! O Thou, who didst, with Thy fingers, Work Heaven and Earth, and Upholdest all things by the word of Thy Power, Whom the World treads under foot, take Thou, into Thy Arms ! In Thy Blessed Armes, O Thou Omnipotent, and All-Mercifull Maker, and Saviour of the World ! In Thy Blessed Armes, I leave the Wounded Mother, and at Thy Feet, I lay the Bleeding Child !

Jesus ! Nourish these Holy Passions in me, which my Heart hath conceived, and my Tongue now Brought forth Before Thee ! Let Thy Holy Passion ever Breed them in me, and Thy Holy Spirit Nurse them for Thee ! Even by the Merits of Thy Bloody Passion. I beseech Thee. Amen, Amen !

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*A Service Eucharistical, or Preparatory to the Holy Communion, for Saturday, or other Day.*

Morning Prayer.  
Psal. 26. 74. 146.  
Lessons.

Evening Prayer.  
Psal. 55. 67.  
Lessons.

{ 2 Chron. 30.

{ Isa. 55.

{ Mat. 26. 10 ver. 46. } 1 Cor. 11. or 10.

I. Prayer, Before Coming to the Holy Communion, Acknowledging and Deprecating our Unworthiness.

**O** Lord ! I am every where in Thy Presence, and under Thy Eye, and therefore should be Prophane, no where : But Thy Special Presence, and Face, is in Thy Temple, there therefore I should be more Holy. And Thy Chair, and Seat, is at Thy Table ; there, then I should be yet more. Even the Angels are not Pure enough for such a Heavenly Presence, how then shall a Poor sinfull mortall man appear at so High and Holy a Service ? How shall I dare to Communicate with Thee, that deserve not to Come Before Thee ?

Lord.



Lord ! Since I cannot come (as I should) *Pure*, I will endeavour by Thy Grace, to come (as I may) *Penitent* ! I will be more *Humble*, because lesse holy ; and more *Wash'd*, because so *Filthy*. And, O Lord, give me *Grace*

Jama. 23.

so to come. Let me *look* over my life in the Glass of Thy Law (let my Conscience help me look) and make me *Wash* with my Tears, what is polluted in my wayes ; and *Clearse* in Christs

Heb 9. 14.

Blood, what I wash with my Tears ! O Lord, in a Bath of this *Water* warm'd in that *Blood*, flowing from a Sinners

Joh. 1. 9.

bleeding *Heart*, and Saviours Bloody

Acts 1. 27.

*Side*, shall I not be Clean if I wash ?

Eccl 16. 14.

Pierce my heart, O Lord, that I may

Isa. 1. 16.

*Repent* ; open my heart, that I may

*Believe* ; that I may so wash and be

clean ! Though I did not live, let me

believe aright, and let me *Love* whom

I do believe. *Thee*, O God, *Father*

of our Lord Jesus Christ ; Who didst

Send Thy Son to shed His Blood, and

Redeem me ! *Thee*, O *Son* of God,

who didst Come and shed Thy Blood

to make a *Bath*, and Heal me ! *Thee*,

O Holy *Spirit* of God ; by whose

*Grace* and Work upon my heart, I

come to have the benefits of that

*Blood* !

Apo. 1. 5.

Blood ! And whom I love; let me not Grieve; Lord, let me no more Offend Thee. Let my heart be set to Serve Thee, Resolved to Please Thee: And do Thou accept me, Father, Son and Holy Ghost. *Amen.*

2. *Prayer Before the Holy Communion,  
To be Pardoned, and Prepared for it.*

**D**EAR Saviour, That hast given Thy *Flesh* and *Blood* to be my *Meat* and *Drink*; and now *Invite*st me to those Heavenly *Dainties*. Who am I (wofull and wicked wretch that I am) that I should dare with my unworthy hands to *Receive* those High and Holy *Mysteries*? *Originally* unclean; *Actually* defiled; and Even since my last *Comming* and *Communicating* (for all my *Vowes* and *Protestations* Before Thee) again and again *Polluted*. In these straites and stresses of spirit, how shall my soul be satisfied? If I come not at Thy call, I rebel against Thy *Mercy*: If I come, I trespass upon Thy *Purity*! O my God! I will not *Stand* out a Rebel, but rather *Fall* down a humble Suppliant before Thee. I am  
guilty

guilty, Lord *Pardon* me ! I am pol-  
 luted; Lord *Purge* me ! Though guilty,  
 though polluted, I am Thy *Ransomed*  
 Soul, Dear Redeemer, *Save* me ! Let  
 the *Merits* of Thy Precious *Blood*,  
 cleanse me from the *Guils* upon me ! Let  
 the *Graces* of Thy Holy Spirit Sanctifie  
 me from the *Stains* within me ! Let the  
*Sighs* and *Tears* which come from my  
 bleeding Heart, wash off those blots  
 by vertue of that Precious Blood ! Let  
 the *Cries* and *Prayers*, which now come  
 from my *Believing* soul, obtain those  
 graces from Thy Holy Spirit. True *Re-  
 pentance* and *Humility*. A *Lively Faith*  
 and *Charity*, with all those holy and  
 heavenly *Thoughts* and *Affections*,  
 which may dispose, and prepare me,  
 for Thee ! By these, fit my soul for Thy  
 self, and my Body with my soul to be  
 an holy *House* and *Habitation* for thee.  
 Let Thy Holy Spirit, and Body *Enter*  
 into me ! Come Dear Redeemer, come  
 to the Price of Thy Blood, *Seize* Thine  
 own and *Save* me ! *Possess* my soul, *Feed*  
 me, and *Preserve* me ! Hereafter, let  
 me have more Grace than to grieve  
 Thee. Give me care to keep my *Body*  
 (Thy *Temple*) more *Pure* from sin and  
 Holy to Thee ; and my *Heart* (Thy  
*Bed*)

*Bed*) more clean from lust, and *Un-*  
*filed*, before Thee ! In the *Strength* of  
 Thee the *Living Bread*, let me grow  
 more able to *Serve Thee* ! And by *Ver-*  
*tue* of so neer an *Union*, and *Communion*  
 with Thee, let not mine, but Thy Holy  
 Spirit from henceforth, *Lighten*, *Lead*,  
 and *Enlive*n me ! That I may *Shun* sin  
 which Thou hatest, and daily *Do* those  
 duties of *Devotion* and *Charity*, which  
 please Thee. So let this Holy Sacra-  
 ment at once *Seal* to me, Thy mercy,  
 and my glory. Where I shall for ever  
*Communi*cate with Thee in perfect *Pu-*  
*rity* and *Felicity* ! To that *Happy Com-*  
*munion* by Thy grace, Dear Saviour e-  
 ver *Pre*pare me ! and Now for a *Holy*  
*Communion* with Thee ! *Amen ! Amen !*  
 Say *Amen* Lord Jesu !

3. *Prayer, At our Coming to the Holy*  
*Communion.*

**D**idst Thou not *Invite* me to Thy  
 Holy table, O Lord ! I durst not  
*Come*. Now Thou *Callest* me I dare  
 not *Keep* away ! And yet, when I do  
 consider, *Who*, and *What*, is Here, I fear  
 and tremble, to come. Thou O Lord !  
 art a Holy and Dreadfull Majesty, and

so Thy Mysteries be. Holy *Bread*, and Holy *Wine* ; a most Holy *Body*, and *Blood*. (No taint in His Blood who is *Act. 20. 28.* God and Lord as Thy Self) The *Lamb* of God, *Immaculate, Undeiled, Without Spot, All-pure* (most High and Holy!) But alas! I am *Unclean, Unclean, Unclean!* Originally, Actually; (*Every way*) In Heart, Hand, Lips (*Every part*) throughout, Childhood, Youth, Manhood (*Every age*;) most *Unworthy* to *Approach* a Presence so pure, who am so unholy!

True, Lord! But I *Lament* my *Uncleanness*. I *Renounce* my own *Worthiness*. I come, not because *Worthy*, but *Needy*! I come, to be made Clean and *Worthy*! That Body and Blood can make me *Clean* (it is my *Saviours!*) His Merits can make me *Worthy* (They are Thy *Sons!* And here is a *Conveiance* of that blessed Body and Blood (it is Thy *Sacrament!*)

Lord! Think me *VVorthy* for His sake, and Make me *VVorthy* for Thy Mercies sake, by my *Comming*! Give my Sins Thy Pardon; my Soul, Thy Grace; my Self, Thy Acceptance in Thy Beloved. And What Thou dost Convey, *Seal* to me, by What I am to Re-

*Eph. 1. 6.*

Receive from Thee, the Blessed Body and Blood of Jesus Christ our Lord.

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

*Amen.*

#### 4. Prayer and Thanksgiving After Receiving of the Holy Communion.

**P**ardon, O Father, Thy poor Child the Errors and Infirmities, which have past in Thy Holy Service; whether *Before*, or *In*, or *Since* the Sacrament. And in, and for the precious Blood of Thine Holy Child Jesus, of which I have had the Holy Communion, Seal me my Pardon! And behold and accept Thy Servant, from a heart full of Thy Love, Pouring out Praises to Thee, for the Inestimable Benefits Received in those High and Holy Mysteries! What am I, O Lord! or what is in me, that Thou shouldst do this great honour and favour to me? I am *Unworthy* to touch the *Thresholds* of Thy House, and Thou hast taken me to Thy *Table*! I am not *Worthy* to stand amongst Thy *Saints*, and Thou hast made me sit with my Saviour! I am not *Worthy* to Come before Thee, and Fall down before Thy *Footstool*; and Thou hast been pleased to come *Into* me,

me, and make my Heart, Thy *Throne* !  
 I am not *Worthy* to Eat the Bread of  
 Men, and thou hast given me the Bread  
 of Angels ! Yea Lord ! The Angels  
 hunger, but have not this Bread ! *What*  
 they *Admire*, I have Received : Whom  
 they *Adore*, I have Entertained. The  
 Body and Blood of Jesus, their *Mis-*  
 rour, is my *Adear*. Christ and they are  
*Two* ; but I, and my Saviour are *One*.  
 Eph. 5. 30, *Flesh of His Flesh*, and *Bone of His*  
 32. *Bone*. One Blood, One Body, O Un-  
 speakable Mystery ! O Incomparable  
 Mercy !

Lord, I beseech Thee, Since of my  
 self I cannot enough *Praise* Thee, make  
 me some way *Worthy* of Thee ! Let  
 my *Hands* which have Received that  
 Blessed Body and Blood, be henceforth  
*Sacred*, and do no *Deeds* that may  
 offend Thee ! Let my *Lips* which have  
 touched those Holy Mysteries, be *Hal-*  
*lowed* from all words that may dis-  
 please Thee ! And let my *Heart* the  
 Habitation of my Lord and Saviour,  
 be hereafter *Holy*, and no vain thoughts  
 lodge Within me ! As I am One with  
 Him in *Body* and *Blood*, let me be One  
 in *Spirit*. The Spirit of *Wisdom*, *Love*,  
 and *Holiness* ; truly to *Know* Thee,

Jer. 4. 14.

Serve

*Serve Thee, and Cleave unto Thee! By the blessed Sacrament of His Body and Blood: Convey it to me! Confirm it in me! Let it be to my Soul the Signet of Thy Love, and Seal of Thy Glory. And Even, for the Precious Merits of that Blood and Body, receive me to it, I beseech Thee, that I may be one in Everlasting Union and Communion with Thee; for Jesus His sake. Amen, Amen.*

*A Thanksgiving After the Communion, fit for one Devoutly affected at it.*

**T**HOU that hast given the Bread of Heaven to feed me, O give me the tongue of an Angel to praise Thee! O Lord! the very Angels are not blessed with such a Bread. O! What an High Mystery and Mercy is this, that my Saviour, is my *Sustenance*, and their Maker my *Meat*! The Body and Blood of Christ the eternal Son of God, to be in an Holy Communion Eaten and Drunk by the mouth of a Mortall man! O the Infinite Condescending Goodness of a Gracious God, to make my humble heart the *Habitation* of His  
Holi-



Holiness ! To Come to me, Enter in me,  
and become One, not by Reconciliation  
on onely, but Heavenly Union and  
Communion with me ! O miraculous U-  
nion ! O Mysterious Incorporation ! O  
happy Soul that art so neer to thy  
Saviour ! O Blessed Saviour, that art so  
neer to my Soul ! O VVretched Soul,  
if any thing be soo dear with thee for  
such a Saviour ! That wouldst not give  
thy body and blood for His Truth,  
that wilt not give thy life to His Glo-  
ry ! O Lord ! let my soul, which by  
Thy Sacrament, is made so happy ; by  
my sin, be never made, so wretched !  
Thou that hast Entered Thy Body and  
Blood into me, by Thy spirit, take pos-  
session of me, Guide me, Lead me,  
Command me, Rule me, Move me ; Be  
Thou the Spirit of my soul, and soul  
of my body. Let not the Flesh, World,  
or Devil hereafter have any Power  
in me. Live, O live Thou in me, O  
Christ, in Thy Earthly House, and let  
me live for ever with Thee in Thy  
Heavenly Habitation ! Even by the  
Merits and Vertues of Thy Precious  
Body and Blood, sweet Jesus my dear  
Lord and Saviour, I beseech Thee.  
*Amen, Amen.*

Holl

An

*An Holy Rapture, to be said by one,  
having Devoutly Communicated.*

O Lord ! VWhere Thou dost dwell  
is Heaven : Heaven then is not  
this day more *Above* me, then *Within*  
me. How then shall my Single Soul  
Honour Thee ! and my Tongue Extol  
Thee, who hast made for Thy Servant  
a Double Heaven ! O Lord ! Let all  
that is *Within* me, and all that is *With-*  
*out* me (*Mind, Heart, Tongue, Hand,*  
all) savour of that Heaven that is with-  
in me, and set forth Thy Glory ! And  
do Thou, VWho this day hast *Conveyed*  
Heaven into me, at my last hour, Con-  
vey my soul into Heaven. That what  
is here wanting in Thy due *Prayses*, I  
may *Pay* there in Everlasting *Hallelu-*  
*jahs*. Even so Lord, Glory be to Thee  
for ever, for the invaluable *Favour* and  
*Honor* Thou hast done to Thy servant !  
For the Unsearchable *Riches* and *Trea-*  
*sures*, conveyed in Thy Sacrament ; e-  
ven the blessed *Body* and *Blood* of Jesus  
Christ, my dear Redeemer, and Lord  
and Saviour. *Amen, Amen.*

1 Sam. 9. 7

Medi-

Meditations for the Holy Communion; upon 1 Cor. 11, 24, & 25.

*Do this in Remembrance of me.*

**D**O! ] But for Thee, Dear Jesus! I had been Undone for ever! for Thee then, and for Thy sake, what is it which I should not do?

Mat. 18. 11

2. Thy *Desires*, are my Commands: there is Authority enough in Thy Love, for me to do what Thou shalt Please. *Speak Lord*, then; *Thy Servant heareth*, whatever Thy will is, that will I do.

1 Sam.

3. Since Thou wouldst have no Flesh but my Bodies, I will have no Will but Thy Souls. What is Thine, shall be my will, O Lord, and Done which Thou wilt have me do!

Heb. 10. 5.

4. I dare not say so to any man, O Lord, (though never so Godly, so much Thy Man :) His will may have Error for Guide, and Ill in Company: But, O Thou Holy One of God! Thy Mind knows no Error; Thy Will no Obliquity. I dare do whatsoever Thou dost will!

5. Dare do? Dare not but, do it!

If

IF Thy Desire once come out in an *In-  
junction*, and Thy Will be Signified by  
*Command*; not only upon my Ob-  
ligation I ought; But must upon my Mat. 17. 5.  
Acts 3. 13.  
Acts 9. 6.  
Allegiance to Thee, the King of the  
Church; and Sovereign, as well as Sa-  
viour of my Soul, I must not *dispute*,  
nor *delay*, but *do*; and therefore ought,  
may must do;

*This.*] For Lord, what is it, Thou  
wouldst now have me do? Is it to  
Climb a Cross? to Undergo a bitter Act. 21. 19.  
Passion? Even for Thy sake, I should  
not think much to do that, Who hast  
done more for mine. What then, when  
it is not so much as this? Not to go to  
a Scaffold, but come to Thy Table?  
Not go to a Grave, but a Feast? Not to  
Bleed or Burn, but to Eat and Drink?  
not to Suffer that, but Do *This*.

2. And what is that I am to Eat  
and Drink? Bread of Affliction, and  
Water of Adversity, which Flag my  
Spirits? No Dear Jesus, but Bread  
and Wine to *Confirm*, and *Comfort*  
my Heart. Not a *Confessors* Bread,  
(Teares) nor a *Martyrs* Cup (Blood)  
but a Saviours Fare, (Blessed Wine and  
Bread) yea in them, (what both *Is*, and  
*Makes*, Blessed) The *Body*, and *Blood*

Joh. 6. 48,

33 &amp; 4.

1 Cor. 10.

26.

of Bliss ! Dear Jesus, Thy Holy Body  
and Blood, *Meet* and *Drink* that doth  
bore *For* my heart, and *Save* my soul;  
*Bread* of life, and *Well* of life. Of that,  
O Lord, I eat in Thy Bread, and drink  
of this in Thy Cup, because Thee in  
both, Who art *Lord* and *Bread*; *Well*,  
and *Lord* of *Life* ! Was the *Passover* a  
*Feast*, and is Thy *Supper* none ? where  
no *Sour* herbs, but *Natural* and *Ce-*  
*lestial* *Sweets* are serv'd in at the *Feast* ?  
If that be Thy *Command*, O *Christ*, I  
am a *Rebel* as much to my *Good*, as  
Thy *Law* (a damn'd rebel) if I do not  
*This* !

1 Pet. 2.

24.

H: b. 9. 12,

21.

3. And a *Wretch*, if I do not all,  
but bate Thee *Half* of that. I am not  
Saved but by Thy *Body*, I shall be dam-  
ned without Thy *Blood* ; I can want  
neither *Blood* nor *Body*, for my *Sacri-*  
*fice*, and shall I not have them *Both*,  
in Thy *Sacrament* ? Didst Thou *Offer*  
Thy *Blood* for me, on the *Crosse* ? and  
shall I not *Take* the *Pledge* from Thee,  
at Thy *Supper* ? Dost Thou give me a  
*Title* to Thy *Blood* and shall any *Keep*  
me out of my *Possession* ? Rob me of thy  
*Mercy*, and my *Right*, of no less then  
the *Price* of my *Redemption* ? Dost  
Thou *Give* me, the *Purchase* in Thy  
*Blood*,

Eph. 1. 7.

Blood, and shall any deny me the *Seal*  
 in Thy Church? *Thine, O Christ!* — *Ego*  
 how is that Church *Thine*, that dare be *modo ad*  
 guilty of so great a Rebellion and Rob- *Martyrii*  
 bery? To Violate at once, Thy *Willidoneos fa-*  
 and *Seal*? to Steal at once Thy *Cup* *cimus si*  
 and *Scepter*? Against Thy Testament *non eos*  
 † and Will, Thy express Will and Or- *prius ad*  
 ders, to do that, can there be a bolder, a *bibendum*  
 greater *Rebellion*? To take the Cup *in Ecclesi-*  
 from Thy People, and the Scepter out *poculum*  
 of Thy hand (to deprive their Souls of *Domini*  
 Thy Blood, and Thy Self of Thine Au- *iure com-*  
 thority) can there be a Viler *municati-*  
*Robbery*? *onis ad-*  
 And, to Confess the Fact, and Justifie *mittimus.*  
 what is done, (\* O Thou King of Hea- *Cypr.*  
 ven and the Church!) can any *Ep. 59.*  
*Hand* a- *† Exponc-*  
 gainst Thee be more *High*, or act more *re enim*  
*Vile*? What then shall I do, Dear Je- *iustifica-*  
 sus, *When* and *Where*, I cannot *tioner*  
 Do this? *Domini*  
 where, though I beg, I cannot have *& non*  
 Thy *Cup*? Shall I take *Half* or *None*? *hoc idem*  
*facere*  
*quod*

*fecit Dominus, quid aliud est quam sermones ejus abjicere,*  
*& disciplinam Dominicam contemnere, nec terrena sed Spi-*  
*ritualia furti & adulteria committere, Dum quis de Evan-*  
*gelica veritate furatur Domini nostri facta & verba & coi-*  
*rumpt, atque adulterat precepta divina. Cypr. Ep. 64.*

*Sine grandi sacrilegio fieri non posse. — Gelasius.*

\* *Licet Christi. — Hoc non obstante. — Licet in Primitivi*  
*Ecclesiâ. — Concil. Constant. Sub penâ excommunicationis*  
*Præbyteris prohibetur populo sub utraq; specie communi-*  
*cari.*

O Lord, That art not for Half a Ser-  
 vice, Thou art not for Half a Sacra-  
 ment ! Thou that lookest at that as  
 None, wilt Thou accept this for Any ?  
 And have not they just ground to fear  
 that do but *Half* of this, that (when  
 all is done) they have done *Nothing* ?  
 Because by Thine Authority and Holy  
*Institution*, and the *Practice* of Pri-  
 mitive and Purest Church, it was not  
 Ordained, nor Used, so to be *Done* ?  
 Dear Jesus ! Pity the Peop'le that en-  
 dure this *Injury*, and either *Seek* not  
 or *Find* not ease, from so great a Ty-  
 ranny !

And Justifie Thou their cause, O  
 Christ ! Who for their Saviour, and  
 their Souls sake, do not give the right  
 hand of Fellowship to those, who thus  
 Rob Thee of Thy Worship ! Separating  
 from their Service, who *Divide* Thy  
 Sacrament : Because they dare not  
 Own what those *Usurp*, a Power to  
 Alter what Thou dost *Institute*. Nor  
 Seal what they Decree, an *Act* confest  
 against Thy *Ordinance* : Nor Do what  
 they *Enjoin*, a Violation to Thy Holy  
 Seal, and Sacrament ! How shall I *Body*  
 with them, that keep Thy *Blood* from  
 me ? How shall my Soul Unite with  
 them



them, who exhibite to me but *Half* a Saviour? Shall I not withdraw my self *Whole* from them, that will not give me the Sacrament *Entire*, but *Half*? If they deny me Thy *Cup*, shall they have my *Communion*?

O Lord! How should I *Communi-*  
*cate* with them, that take (as my Un-  
derstanding from Thy Service\*, and  
Thy Scripture from my † Eyes, so) Thy  
Cup from my Lips.

If that, Thou Commandest upon my  
*Obedience*, Without Thy *Curse*, I can-  
not doe other. That is, not to doe  
*This*!

4. *Do this.*] And see you do it  
not? what language is this? Leave this  
half *Undone*! Who dares thus Contra-  
dict Thee O Christ! Is he Thy *Vicar*  
or *Master*, that dare do thus? Is it the  
*Pillar of Truth*, which thus pulls down  
the *Pillar of a Sacrament*, (a *Pillar of*  
*Salvation*?) Takes off Thy Blood, the  
*Cement* of that Holy Pillar? And  
so pulls (if not all, at least) Halfe  
down?

Shall I Satisfie my *Conscience* with  
*Wit*? And first *Devise*, then *Believe*,  
The Blood is given in the *Body*? But in  
the Eucharist, Thy Blood is given as

\* In an  
unknown  
Tongue.  
† Reading  
forbidden.

Per Con-  
comitanti-  
am.



Mat. 26.  
28.

*Shed*, not *Kept*; *Poured Out*, not *Con-  
tained In the Body* ! And why then  
should any have the *Cup*, since in the  
Body is a Conveyance of the Blood ?  
Did the *Apostles* onely take the *Cup* ?  
Then *Laiety* must not eat the *Bread*;  
and so be cut out of the Sacrament  
of Salvation, both *Body* and *Blood* ?  
Didst Thou not foresee this, O Lord !  
and therefore say of purpose, not *Eat*  
ye all ; but *Drink ye all* of this (to  
shew that none are to be excluded  
from the *Cup* ? ) By Thy Grace then  
I will never do that ; As Thou ap-  
pointest, I will Observe and *Do*  
this.

Mat. 28.  
26, 27.  
— Non E-  
dite om-  
nes, pre-  
vidente  
Domino  
quod de  
malice, &c.  
Bux. Hist.  
Domin.  
Coenz 15.

5. *This* ] Not *Thou* ! It ties not to a  
*Circumstance*, but the Substance of the  
Command. Nor *Place*, nor *Time*, nor  
*Number* (is confessed ; ) for then onely  
*Twelve* should Communicate in an  
*Upper Room*, and at *Night* ; nor *Ge-  
sture*, then, if *Accidental* too (though  
evident what it was) the Church hath  
power to *Appoint* it, and I may with  
good Conscience observe her *Appoint-  
ment* : and though neither so, nor so,  
yet do this,

*In Remembrance.* ] I blush Lord !  
to see my self need Thy *Memento* for  
this.

this. Have I a *Chest* for the Trash of the World, and no Room for Thee, my Heavenly Treasure? Memory for what I *list*, and none for what I *should*? Thou hast so *done* Thy marvellous Works, that they ought to be had in Remembrance, O Lord! And O Thou, *Whose* Name is *Wonderful*, and all Thy Works as Thy Name, and in this, above all Thy works, can I ever Forget Thee?

Pf. 111. 1.  
Isa. 9. 6.

2. Can I Forget my *Self*, so much? That do not breath a minute on Earth, or out of Hell, without Thee? If I forget Thee, O Jesus! *Let my tongue cleave* to the *Roof* of my *Mouth*? *Let my right Hand forget her cunning*? Surely that Harp had never known the tune of Joy, nor Hand had ever to do with Harp, hadst not Thou put a World (all out) in Order again, and set all in tune?

Pf. 137.

1 Cor. i. 10.  
Eph. 5. 19.

3. And is that all, when I owe a *Thousand* lives unto Thee, to require not my Body, but my Mind, to say, *Remember*? Not to suffer Death, and die for Thee, but to forbid Thy Memory to die in me! Will I wear a Deaths head in a Ring to preserve alive the memory of a Dead Friend? And, O Thou Loving, and Blessed above all

Beloveds when Thy Passion is Engraven by Thy own Hand in an Holy Mystery, for my mind to wear, shall not the Ring be on my Finger? shall not my Heart keepe, and weare Thy Ring?

4. But is That all Dear Jesus! Is that all I am to do, to give Thee a *Memory*? Surely then it must be the best of all. O thou Manna, that camest down from Heaven, a Golden Pot must keep Thee? My Soul must have most Precious Memory for Thee! Quick, not Dull; Humble, not Bold; Tender, not Hard; Active, not Contemplative onely; (that's Leaden, Brazen, Iron, but Silver (at best) and Reprobate (at worst:)) The Memory which Moves all good affections to Thee, and Promoves all good Abilities for Thee, that's the *Golden Pot* must keep Thee! So Thou wouldst have this Memory, because it will *Mind*, and *Do* all Duty; *Admire*, and *Love* Thee; *Obey*, *Endure*, *Do* and *Suffer* for Thee. It will Establish *Faith*, Excite *Repentance*, Enflame *Charity*, Maintain *Constancy*.

O Thou *Mirrou* of the Godhead, Heb. 1. 3, 4 *Beauty* of the World, *Excellent* above Angels,

Angels, *High* above all ; Lord of lords, King of kings ! Those are Thy *Dues* ! and Holy Memory, is a *Store-house Full and Rich*, to *Pay* all ; therefore Thou sayest *Remember me* ! I cannot but *Believe*, *Repent*, and *Love* to the last, if Thou be in *Mind* ; If I fail *Payment* of any Duty to God or Man, it is because Thou art *Out* of my Memory ! But to Thy Memory, Dear Jesus ! What is it I should do ? O Lord, Thou wouldst have me do this,

5. *In Remembrance of Thee.* Thy *Passion* ; that, that, must be in my Memory ; and Thee, I must Remember in that. Thy Sacrament then is an *Obelisk* to the Eternal Memory of Thy *Passion*. A *Pyramide* of everlasting date, set up in the Church for a Solemn Memorial of Thy *Death*. And Lord ! so oft as I neglect it, what do I but Pull down Thy *Pyramide* ? And Bury Thee and Thy Merits (as the *Jews* did Thy Limbs) but in a worser grave (not in a *garden*) but *desert* (a grave of oblivion.)

2. And What, Lord ! Shall I Remember, of Thy *Passion* ? What ? But that Thou, the Eternal Son of God,

wast *Made* Man to *Endure* it : Moved by meer *Love* (Infinite Love) to Undergo it : And I (wretched Creature) Sinful Son of Man, the Man that *Caus'd* it : who else had been for ever a Miserable and Damned Man ? And thus, did Infinite *Wisdom*, *Mercy*, and *Power* in God, wonderfully work the Salvation of Man ! This Ineffable Mystery of Redemption, by the Miraculous Passion of the Son of God, which Thou didst *Suffer*, Thou wouldst have me, *Remember* ! And Thy Sacrament is a Monument to last as long as Thy Church ; that whilst I have Life and Soul, I should Perpetuate and Preserve a Holy Memory of my Saviour.

3. And what a Wretch am I, that have need of such a *Help* to my Memory, and *Spur* to my Duty, as both a *Commandment* and a *Sacrament* for both ? It casts reproaches on me, O Christ ! that Thou should give Thy *Body* for me, and I scarce give my *Mind* to Thee ? That I should have so great a Room in Thy Heart, and Thou so hardly get any in mine ? That Thou should be more ready to *Bleed* for me, when I to *Think* of Thee ? Dear Jesus !  
That

That didst empty all thy Veins for me; shall I not find a *Vessel* to Preserve Thy Precious Blood ! Do I not *Spill* what Thou didst shed, if I let it run out of my Memory ? Yet art Thou put to it, to find me both Blood and Mind ; And when Thou hast done all that, out of Remembrance of me (lest it should be *Forgotten*) Ordainest a Sanction and Sacrament ; and sayest, *Do this in Remembrance of me !*

4. But more Wretch I, if I do not so do; and Remember ! For Lord ! If I do Thee *Honour*, dost Thou not do me *Favour* for it ? If I give Thee glory, is it more my *Duty* then *Felicity* to do it ! If Thy *Sacrament*, is it not my *Emolument* ? Receive I not great *Honours* in it ? Reap I not good *Benefits* by it ? Conveyes it not the Blood-*concoction* Royal of Heaven into me, and am I not *rei, con-* not *Kinsman*, Brother of GOD, an *anguineus* <sup>Basil.</sup> Heir and Prince of Heaven, by Vertue of that Blood ? Is not the Godhead *Bodily* in Christ ? And is not His Body <sup>Col. 2.9.</sup> *Mystically* in me ? And I near *Akin* <sup>1 Cor. 10.</sup> to God by the *Communion* of that Body ? And can he want *Demeanors* <sup>psal. 2.8.</sup> that is such a Prince ? Is not the Earth <sup>Mar. 28.18.</sup> Thy *Gift*, and Heaven in Thy *Power*,  
Jesus:

Heb. 1. 3. Jesus Thou Son and Heir of all ? And  
 Eph. 1. 7. have I not Thy *Spirit*, Thy *Flesh* to  
 2 Cor. 1. *Pledge* for all ? The Conveyance Seal-  
 22. ed in Thy Blood, and Thy Merits  
 Rom. 8. 32 Made over and Assured in Thy Body ?  
 1 Cor. 3. O Lord ! I am so much concern'd in  
 11, 22, 23 Honor and Estate, to do what Thou  
 dost command, that if I do Consider  
 my Self, I shall do it to Thy Memory,  
 in *Remembrance of me*, as well as Thee.  
 Mar. 16. 4. what Lord ! Must I so do ?  
 Gredi sa- Believe Thee *Present* in Thy Holy Sa-  
 lubriter po- crament ? Upon Thy *Word*, I do. But,  
 nest, inve- Determined in a *Natural* and *Corpore-*  
 nigari sa- al way of Presence ? for Thy Word, I  
 lubriter do not. \* So, Thou art in Heaven, and  
 non potest. wilt be to the great Day ; Not on  
 Lumb. Earth, so. This *Remembrance* teach-  
 Act. 3. 31. eth me, that, *Absence*. If so present,  
 I should *See* Thee, not Remember  
 Thee ! Thou art *Glorified* in Heaven,  
 Thou wast *Crucified* on earth ! Its this,  
 I remember.

Heb. 9. 23. I Remember, but do not *Offer*  
 5, 6, 28. this. That Thou didst once ; I *Com-*  
 Heb. 9. 24. *memorate*, not *Reiterate* often. The  
 Col. 1. 20. *Propitiatory* Sacrifice is Thine, the *Eu-*  
 1 Cor. 11. *charistical* Mine. That was on the  
 26. *Cross*, This is in the *Eucharist*. This, I  
 do, That, I *Remember*. The *Memory*  
 of

of that I Offer, the *Tragedy* I do not  
*Act*. What was in *Sacrifice*, is here in  
*Sacrament*. This is all that I do, and  
need to do, and can do, if all, in *Re-*  
*membrance of Thee!*

So then My Soul and Body, have  
both to do in this *Businesse* of Thine;  
But my Soul, more then my Body.  
My Soul is *Chief Minister* to wait up-  
on Thee in this *Mysterie*; My *Senses*  
but *Handmaids* to wait upon my Soul,  
*Sight, Touch, Taste, Smell*, all, to  
Bring Thee more to my mind, and  
Reach Thee better to my Memory.

Thy Bodily Presence makes a *True* <sup>1 Cor. ii.</sup>  
*Eucharist*: Mine (if Mind be away) <sup>19.</sup>  
to me but a *Mock-Sacrament*; To <sup>1 Cor. ii.</sup>  
Thee but a *Mock-Service*, and will <sup>30, 31.</sup>  
Convey to me a *Real Judgement*, but a  
*Mock-Salvation*. What I do, is to no  
end (without Form and void) if not  
with a Mind devoutly Busied, as a Bo-  
dy Well-devoted, and all done, in Re-  
membrance of Thee! Naturally, I  
may do *something*, and see Some Body,  
but *Sacramentally, nothing*, if I *Discern*  
not Thine!

7. Something then is to be Done,  
Before I do this. I must get an Holy  
*Appetite*, before I Eat, and Drink,  
(which



(which is by *Repentance*) And bring an Heavenly *Mouth* to the Meat, (which is my *Faith*) And much is to be done *After* this. I must *Digest* it so in Conscience as to get good *Spirit* by it ; and Gain such *Strength* by the Digestion, as to *Walk* more holily, and grow *Better*, for it ; Else, what do I, but Deforme Thy Body, and De-file Thy Blood ? That must *Raise* my Thoughts and affections to the Memory, This *Keep* them up. As I must do this in Remembrance of Thee, I must do that in Remembrance of this ; and what is done, not forget I have been doing ; and put Thee after, Out of my Remembrance !

*Jesus* ! Make me do what I should ! Not *Neglect* it, lest I neglect at once my Saviour and Soul ! Not do it as an Act of *Compliance* with Time ; or as a Due, more to *Custom* then Conscience (which is as ill) Nor in a rude, unhallowed, unprepared, irreverent, *bold Carriage* and *Confidence* (which is worse then a neglect.)

*Jesus* ! Give me grace, so to do ! So to Remember Thee on Thy Cross, that Thou mayest not forget me in Thy Kingdom ! So to Remember Thee,

at Thy Table, that Thou mayest Re-  
member me on Thy Throne. Where  
Commemoration shall be turn'd into Vi-  
sion: where I shall have not Sacramen-  
tal, but Beatifical Communion; Where  
I shall not wear Thy Ring, but see Thy  
Face; Not Remember Thee, but Be-  
hold Thee; Not in Faith, but clear and  
full Fruition! Even so be it, O Lord!  
Feed me to it, in Faith and Love; and  
Seal it to me in Spirit and Conscience!  
Lord! Thus have me, and let me have  
Thee, for ever, in Remembrance!  
*Amen! Amen!*

## Directions about the Holy Com- munion.

### I. How to prepare for it.

#### 1. Touching Prayers Preparatory to it.

**O**N Wednesday before, Read  
the Penitential Service.

On Friday, the Service on  
the Passion.

On Saturday, the Service *Prepara-*  
*tory* to the Holy Communion.

On Sunday, some of the Scripture-  
Lessons, with the Prayers *Proper* for  
it, and the Meditation upon it.

#### 2. Touching

2. *Touching Self-Examination, necessary Before we Communicate.*

1 Cor. II.

28.

**Y**ou must Examine your self touching your Faith and Life.

1. Your *Faith* is Right, if you Believe concerning God and His Church, according to the Rule of it, Comprized summarily in the Apostles *Creed*, Received by all Christians.

1 Tim. I.

13.

2. Your *Life* is Right, if it agree with the Rule of it, the *Law* of God, Comprehended in the Ten Commandments. For finding of which,

1. You are to Consider apart every Commandment, and the Contents of it; what *Duties* it *Requires*; what *Sins* it *Forbids*; and then ask your Conscience, how you have discharged your self therein.

*Juxta ordinem Decalogi institutum.*

Mel. 1.

Rom. de

penit. v.

Particul.

apud ipsū.

Rom. 7.7.

Ps. 119. 15

Lam. 3. 40

2. Where you find upon Just Enquiry, that you have led your life according to Gods Law, in *Piety* to God, or *Charity* to Man, *Thank* God for His *Grace*; where you find that you have fail'd, *Ask* God for His *Pardon*.

3. And because none but Penitents can ask, and have Gods Pardon; and *Contrition* is the *Root*, and *Confession* the

the

the Branch, Amendment of Life the Fruit of Repentance, and Satisfaction the Perfection of that fruit, and Evidence of that Amendment, Look therefore carefully to all; and first,

*1. Touching Contrition.*

**I**T is the Bleeding of a Soul, touch'd with Remorse for Sin: And (if of the Bodies) much more care must be had of the Souls Blood; That it Bleed,

1. *Wisely.* For doing ill, not well, (That were to let out good Blood, and keep in ill \*.)

2. *Kindly.* Even for doing Ill, as an Offence to God chiefly. Not so much for the Dread of Damnation, as the Displeasure of His Goodness.

3. *Rightly.* For the Sin which hath done more Displeasure to God, and is chief in me, most. That's to strike the right Vein.

4. *Freely.* The Heart must bleed for all, and that above all. Water must not be wrung out of the Eye, like Fire out of a flint; but (if nature stop not the course) flow as from a full Fountain, Naturally and Plentifully out. Yet,

5. *Temperately* too. Not bleeding to the Death of Despair, but so, as

to keep in Heart, a Life of Hope for  
 Jer. 18. 8. Mercy and Help. (The sorrow be-  
 ing to drowne Sinne, and not the  
 Heart.)

Jer. 13. 17. To that end, God hath given the  
 Lam. 2. 18. Soul, as the Eyes for *Glucies*, to let out  
 the Waters of Grief, when they swell  
 Psal. 39. 6. about the Heart, and are ready to over-  
 whelm it; So a *Floodgate* in the Mouth  
 to void them, and prevent an inunda-  
 tion of Heaviness.

And as tears spend grief by the Eye,  
 Confession puts it out at the Mouth.  
 Of which is the next Enquiry.

## 2. Touching Confession.

God being the Majesty whom Sin  
 Psal. 51. 13. Offends, of Him Pardon, is to be  
 Isa. 43. 25. sought; and Confession, the way to  
 Pro. 28. 13. find it. Without which we seem ei-  
 1 Joh. 1. 8. ther to need no Pardon, or not to seek  
 Lev. 5. 5. it. And God being pleased two ways,  
 Joh. 20. 23. to give Pardon *Immediately*, by a  
 2 Cor. 1. 20. Power Imperial, in, and of Himself;  
 \* *Vice Dei* and *Mediately* by the Ministry of Man,  
 qui thesau- Delegated \* by Him to Seal Pardons  
 rum in os in His Name, and the Souls Peace;  
 posuit bo- Hence Man also hath two ways to  
 num. make Confession, or speak his Guilt  
 Luth. to God: One is, to Pour out the Soul  
 1 Sam. 7. 6. into

into Gods Bosom, by having an Immediate Recourse for mercy to God Himself; the Other is, into Gods Ear; Betaking our selves for Ghostly good and comfort, to some Man of God. And as in some cases, there is great Need; so for sundry Causes, there may be much Profit of this.

1. In a Storm of Conscience, its not safe to be without a Spiritual Pilot, lest, for want of better Direction and help, the Soul be Swallowed up in her own Deeps, or Sunk, under some Gust of temptations, as God knows many daily \* are.

2. Or, if the Mind *Pluctuata*, and cannot rest satisfied in her Spirituality, its dangerous not to seek a Guide of God to lead us out of those Ghostly Straits and troubles; † Some Divine Counsellor to Examine our Estate; and (if cause be) Seal from God our Evidence for Heaven, by giving his Pardon to that, which threatens Hell.

For the Devil will be sure to set on  
 pium & doctum contemnat & suum in ejus sinum exoneret,  
 potatque absolutionem & consolationem, rem utilissimam  
 fecerit. Zanch. in 1 John 1. Job 33. 23.

the

1 Cor. 1. the Soul which he finds in a strait and  
 11. doubt, and may devour it, if it have  
 1 Pet. 5. 8. none but its own relief. As God  
 \* *Tanquam* knows he daily \* does.

*portum & Refugium illis quos Diabolus, &c.*  
 Luth. in Gen. 32. \* *Ne fin-  
 gas tibi peculia-  
 rem Con-  
 fessionem.*  
 Luth. in Gen. 32. *Nemo sibi  
 dicat, oc-  
 cultè ago  
 pœnitentiam, à-  
 pud Deum  
 ago, ergo  
 sine causâ  
 dictum est,* *Quorum peccata, &c.* Aug. (a) *Quisquē sibi be-  
 nēvolus iudex est.* Basil. (b) *Pro. 14. 10. 1 Sam 13. 14, 15.*  
 1 Cor. 2. 11. (c) *Meliùs in privata confessione, ubi morbos  
 aperit, quàm in publica concione ubi quâ re cuique privatim  
 opus sit, pastor ignorat.* Zanc. in 1 John 1. Bishop And.  
 S. in John 16. 7. p. 636. *Consolationem accipiunt, quàm in  
 publicâ concione non possunt apprehendere.* Luth. in Gen 32  
 (d) *Quod ignorat medicina non curat.* Hier. (e) *Ob prædi-  
 cationes multas non eruditior, quod cuique credendum, agen-  
 dum, &c. Hac inquisitio docet, commodissimè sic fit.* Luth.



Piety more *Advanced*, because my Soul better Studied. My Repentance more *Perfected*, because my self more humbled. (f) My Sins more *Abhorred*, because I more confounded (g) My spiritual wants better *Relieved*, because more particularly known and recommended. And God knows, what many suffer for want of this.

4. Yea, and *Harms* too (as well as losses) Voidable by a Seasonable use of such Spiritual \* Counsels and Parlies; since many Acts passe for innocent and good, or not greatly bad, which are truly and very ill, † and would so appeare if Cited and Questioned before a Judgement well exercised in *Causes* and *Cases* of Conscience. So they lose the *Advantages* of Keeping themselves good and clear before God of such things as pollute them, and provoke Him (because they know neither) And run into *Hazards* never to *Amend* them, because they are not considered as *Amisse*, or very Little (if any thing.) By which means (without a Miraculous mercy of God) they *Live* in them without

Regret



Facit cog-  
noscere lapsus  
& morbos,  
& gradus  
peccatorum.

Mek. l.c.  
Erudit &  
docet nos  
defectus  
nostros.  
Luth.

v. Luth. S.  
de Euch.

Constanter  
retinemus.  
Con. Sax.  
Diligenter  
retinemus.  
Conf.  
Ausb.  
a Veris &  
amplissimis.  
Conf.  
Ausb.  
b Conf.  
Sax.

Regret, and Dye in them without Re-  
pentance. Flattered into a better Be-  
lief of themselves, and their state to  
God, then either their *Life* can give  
good Evidence, or true Judgement,  
good Warrant for.

And, God knowes how many  
Consciences (without Check) swal-  
low down as *Harmlesse* Acts, grie-  
vous Guilts (which at last swallow  
their Soules up) by not bringing  
their wayes to the test and tryal,  
which would discover them *Dange-  
rous*; and so make way to have them,  
at once, both Abhorred and Amend-  
ed.

5. To these good *Ends* and *Purposes*,  
*Private* Confession is retained in the  
*Reformed* Churches, and the Mode-  
rate and Sober *Use* as much Com-  
mended, as the tyrannous and Super-  
stitious *Abuse* is condemned in the *Ro-  
man*; With true and large Praises. For  
weighty causes. As an Appointment  
of God. And Meanes of Remissi-  
on. Most comfortable. Profitable.  
Necessary. Desirable. For  
spiritual Ease, Advice, better Assurance  
and Intelligence betwixt God and the  
Soul, Greater Remonstrance and Assi-  
stance

stance against Sin, and the consciences  
more Light, Purity and Peace. : Of  
which their Churches and Doctors  
are sufficient Witnesses.

c Remā Deo institutam ut salutariter ipsis  
inseruiat. Conf. Boh.

Non pugnat cum uerbo Dei, imō conformis  
est. Zanch. in 1 John 1.

Officii sui esse memineris, non negligendum  
quod à Domino offertur remedium, ut ad se  
subleuandum, priuatā confessione apud pa-  
storem suum utatur. Calv. Instit. l. 3. c. 4.  
n. 12. & n. 13. *U* sistant se pastori opes,  
quod iis Sacram. Cœnam participare uolunt, a-  
dea non recte, ut maxime uelim hoc ubique  
observari. Idem.

Eximīa publica vel privata Communi-  
cantium minime improbamur, imō requirimus,  
absit uero tyrannia & superstitio. Pare in  
1 Cor. 11.

d Per Potestatem clauium, Evangelii Di-  
spensatio fit non solum omnibus in communi,  
sed singulis. Conf. Aup.

Medium Remissionis ( Externum, Pri-  
uatum ) Priuata Confessio est, in quā di-  
citur, Remittuntur tibi, &c. Zanch. in  
1 John 1.

e Cum fiduciā Remissione frui se credant,  
secundum uerbum, Cui Remiseris, &c. Conf.  
Boh.

Non aliter quam si à Christo ipso preceperet  
cum h c illis has tradiderit, neque ullo mo-  
do dubitet per ministerium hoc clauium uirtu-  
te & potestate christi, peccata sua ei remitti  
iuxta id, Cui peccata, &c. Conf. Boh.

Val.

Valde plena consolatione est ista confessio,  
Euch. de Euch. f. Rec. utilissima. Zanchi. & John. 1.  
Sunt & alia utilitates multa. Mel. 1. de  
pœnit.

g. Sentio vehementer necessarium. Hem. in  
1 Cor. 11. Multas & præclaras res in se  
complectitur. Luth. S. Euch. Est enim  
op. valde præclarum & preciosum, quod non  
nisi à vero Christiano fieri potest. Luth. Ib.  
Hanc tam piam & utilem causam spe-  
ro valde am apud multos, ut motem petentia  
absolutionis & magis ament, & libentius re-  
tinere studeant. Mel. 1. c.

1. Eccl. Angl. Exhort. 2: ad Euch. in  
visit. agroti. Can. 1. 13. Dr. J. White,  
p. 122. Dr. F. White, p. 188. Ag. Fisher.

2. Eccl. Lutheranorum, v. Conf. Ausb.  
&c. Et quæ Calvinum sequitur. v. Ipsum &  
Alios (ut supra)

1. De Romane Ecclesie Corruptelis in Con-  
fessione audi conquerentem Cassandrum in  
Consult. (de Confessione) p. 108. Saluari  
hæc confitendi medicina ab imperitis & im-  
portunis medicis multis in multis traditun-  
culis infecta & contaminata fuit, quibus, con-  
scientiis quas extricare & livare debebant, la-  
queos injecerunt, & tanquam tormentis qui-  
busdam excarnificarunt.

2. De Angl. Eccl. Circa hæc Judicio.  
Vide Gausab. Epist. ad From. p. 129. Ca-  
jus rigidam quidem necessitatem quæ apud vos  
obtinuit, Ecclesia Anglicana molliendam si-  
bi certo consilio putavit, rem quidem ipsam  
neque sustulit ulla unquam lege, neque dam-  
navit. Ib.

6. But

6. But whether *In* or *Out* of these Cases, if I have any, Be sure my Pilot have Skill ; my Guide Goodness, my Judge Ability, my Physician Experience. I will not put my Body into the hands of an *Emperike* ; my State to an *Ignorant* at Law ; the Key of my Houſe to a *Wartlet*, or *Ideots* hand ; Take heed then to whose *Conduct*, and *Judgement*, and *Counſel*, and *Trust*, I commit the Key of Heaven, and my Heart.

2. Be my Confession made to the *Coram ipſo* Supreme Judge, or His Delegate (God *conſtitutus* or His Deputy, To Him, or Before *ſur Deo.* Him : ) it muſt be, *Conf.*

1. *Humble.* As the *Publicans.* Be-*Jos. 7. 19.* cause I ſtand as a priſoner before the Judge of Heaven, and am Suppliant *Luk. 18. 13* for His Mercy.

2. *Heartly.* As the *Apoſtles.* Becauſe *Tim. 1.* at Gods Bar, The Knoweſt, and Tryeſt *13.* of the Heart.

3. *Particular.* As the *Kings.* Of *Pſa 51. 14.* what doth, or ſhould moſt, diſquiet *Exume-* the Conſcience. *rationem*

*q. 14 gravi-*  
*o. 2 omnia*  
peccata diligenter expenduntur, & iniquam Spiritualia vulnera Spiritualis Medico revelantur, retinendum eſſe dubium non eſt, & Proteſtantes non aſpernantur hujusmodi enumerationem. Caſſand. Conſult. p. 108.

Suc<sup>n</sup>

Q

Luc

But

Such are Commonly Sins of a more grievous Nature either for their,

1. *Matter*, As sins of a great Kind, which greatly *Wound* and *Waste* the Conscience; \* As *Perjury*, *Murder*, *Adultery*, *Blasphemy*, &c.

2. *Manner*, As sins against *Vowes* and *Promises*, and *Adversities*, or against *Knowledge* and *Conscience*; especially since we last received the Holy Communion.

3. *Touching Conversion or Amendment of Life.*

Act. 16. 10.

Mar. 3. 8.

Acts 3. 19.

Jer. 35. 15.

Ezek. 18.

30.

Dan. 4. 17

\* *Quasies*

\* *Windiges*

\* *stom Evom*

\* *mis pecca*

12. Orig.

in Psa. 30.

1. **T**his is the *End* and *Complement* of Repentance, without which its vain and fruitless to Confesse (as touching our Souls health.) As to *Bleed* is in vain, if we presently fall to *Quasies* distemper our Blood again; and to *Vomit* ill humors out of the Stomack, if we avoid not those things which will fill it up again: So at present to be *Sick* of Sin, and *Bleed* the Heart in Contrition; and to *Vomit* it up in Confession, if we *Amend* not our Lives, but return to our old *Vomit* again. That were but to Abuse Gods Ordinances, and to make our Confession,

and

and the Holy Sacrament itself our Sin, if they serve only to encourage and strengthen our Souls in Sin, and not (as God institutes them) to *Arme* and *Enable* us against it.

2. And if the Amendment be not *Thorough*, Even this is but as *Withered* Fruit, and to no End, if it be not,

1. *Upright*. As well *Within* as *Without*, and reach not as well to the *Heart*, as *Life*. <sup>a</sup> Jer. 9. 3.  
<sup>b</sup> Ezck. 36. 25, 16.  
Joel 2. 12.

2. *Absolute*. Without exempting any *Sin*, or *Lust* whatsoever, whether in *Life* or *Heart* (else indeed, it is not *Upright*.) <sup>c</sup> Ro. 6. 17.  
<sup>d</sup> Kings 9.  
<sup>e</sup> Heb. 13. 18.

This makes a *Pure* Heart, and *Quiets* our Breast (Integrity of Life.) Which Ensures our Repentance, *Seals* our *Pardon*, and *Pacifies* our Conscience, and makes us *Approach* Gods Holy Presence and Table with *Confidence*. Which is not to be done without full *Purpose*, and some Measure of this Integrity. <sup>f</sup> Psal. 139. 23, 24.  
<sup>g</sup> 1 Tim. 1. 5, 9.  
<sup>h</sup> Jer. 3. 18.  
<sup>i</sup> Mar. 3. 8.  
<sup>j</sup> Isa. 38. 3.  
<sup>k</sup> Ps. 32. 2.  
<sup>l</sup> Psal. 119. 165.  
<sup>m</sup> Job 22. 6.

4. *Touching Satisfaction*. How it is *Requisite* to Repentance, & the Holy Communion. <sup>n</sup> 1 Joh. 3. 2.  
<sup>o</sup> Jams. 4. 8.

**S**atisfaction, though a *Doctrine* established by some, must not be a *Practice*

slighted by any; but *Directed* and *Used* aright as a Proper *Requisite* to the Holy *Communion*, *Part* of *Repentance*, and *Proof* of *Conversion* (without which all of it is but blasted *Fruit*) Without an *Amends* for all wrongs, both to *God* and *Man*, there can be no *Amendment*. We must make both.

1. All Sin being a Wound to *Gods* *Glory*, with a Weakening of His Authority, by the *Breach* of His Law, is great *Injury* to God. Which, because we cannot repair as we should (for *Finite* *Powers* cannot satisfy for Infinite *Pro-vocations*) We must as we can, by Holy *Zeal* and *Faith*, discharge, to our best and utmost Abilities.

1. Zeal for this end makes two *Fires*; one *Burns* *Upwards* out of *Love* to *Gods* *Honor*, which takes *Fewel* from *Former* Sin, to grow *Hotter* and flame *Higher* to His *Future* Service. And In, and With, what he did offend, to serve Him, most. So *S. Peters* Heart which shrunk from Christ for a *Word*, doth not after flinch for a *Cross*. And *S. Pauls* Mouth which did at first *Defie* and *Blas-pheme* Christ and His *Cross* in *Judea*, doth at last preach and *Trumpet* out His *Truth* to the end of all the *Earth*.

benign

2. The

Lev. 26. 15

6. 15.

1. 1. 1. 1.

Mat. 26.

79.

Eccel. H.

1 Tim. 1.

22.

Taba E-

vangeiii

dicitur a

Dionysio.



2. The other of *Revenge* burns Inward upon our *Selves*. So \* *Marcellinus* for Sacrificing to Idols for fear, with weeping in hair-cloth, comes before a Council, and bewails his fall on his knees, humbly content to be *Censured*, and after *Martyred*; Healing the *Wound* he gave to Religion, by a kindly *Plaster* made and *Tempered* with his *Tears*, and *Blood*.

*S. Hierom's Paula* would not be persuaded from weeping (at least) to preserve her eyes to read the Holy Scriptures: Saying it was a just punishment of her former *Paints*, to foul her face with *Tears*. And our Martyr who subscribed once, to Popish Articles against Conscience, to save himself from the fagot, would not for the fire after forsake Gods Truth; and as a satisfaction to God and the world for that fault and Blot, burnt the *Hand* which held the pen, before his *Body* in the † fire.

2. But, because we neither do nor can fully satisfy *Divine* Justice for offences done to Infinite Majesty in a due proportion of punishment, who are but finite; (And therefore the Damned pay out in Time (To Eternity) what they are not able at once)

\* A Bishop of Rome.  
Pœnitentia est corrasorium salutis.  
Cyprianus.

Monita ne parceret oculis, & conservaret Evangelicam collectionem, neque turbaret faciem quam contra Dei preceptum purpurasse & caruisse & sibi, sepe depinxit, &c.  
† Arch. Cranmer.



and without a Suretyship Tended and  
 Heb. 7. 22. Accepted for better satisfaction, all had  
 been Damned : We must therefore Of-  
 fer to God the *Sufferings* of his Son as  
 a *Surety* for our *Debt*, who being Infi-  
 nite in His Godhead, which with our  
 Manhood makes thus but one \* Christ,  
 \* See Li-  
 turgy for  
 Commu-  
 nion.  
 By his one *Oblation* of himself once offer-  
 ed, made a full, perfect and sufficient Sa-  
 crifice, Oblation and Satisfaction for the  
 sins of the whole World. In whom by our  
 Rom. 3. 25  
 & 5. 11. Faith, we offer and give to God, a good  
 and sufficient satisfaction through His  
 Grace. And without either any present  
 Lones out of the Church-Treasury, or  
 after Purgatory payments in Fire, are  
 discharged by what we offer to God,  
 by the value and vertue of His Blood.

2. But to man we must do more, gi-  
 ving him for all *Wrongs*, all possible and  
 proportional *Reparations*. The *Consci-*  
*ence* wounded by our *Scandal*, we must  
 heal by better *Example*. The mind *Er-*  
*ring* and going wrong by our *Advice*  
 and *Authority*, we must set right by our  
 contrary *Counsel*, and Countermand.  
 The Credit, Bleeding and Back-bitten  
 by our *Teeth*, we must lick and make  
 whole with our *Tongue*; the *Body* maim-  
 ed by our *Hands*, must be cured at our  
 Costs;

Costs; and the livelihood lost by that lack of strength, sup-lyed by our Means.

And because these Repairs may be out of our power (it being easier to pervert and hurt Conscience, or Soul, or Reputation, or Body, then to help and heal them;) therefore we must beware the more of doing injury, because not sure of giving remedy.

For injuries in Goods or Estate, what the Common Law of man takes not Cognizance of, the Law Christian must make Provision for. By restoring what is Got, or Kept against that Right. Without which Restitution there can be no True Repentance, or Faith; 2. Nor will be Holy Communion.

1. For Repentance (if Real) is of all Sin. \* And this Stealing is one, and not the least of all. Which to Confess and Bewail is not enough, if we do not Amend, and that we cannot if we Continue the Trespasse.

2. And no Faith of Pardon, if no Repentance. There being no Ground for Remission, without the Fruit of Restitution, for which S. Austin is peremptory, † & Gods word gives leave to be bold. Zachen therefore this proof of Repentance, is offer of Restitution. That made

Q 4

him

\* Ezek. 18.31.  
Lev. 19.11.  
1 Cor. 13.7.  
Eph. 4.26.  
1 Cor. 13.7.  
Ezek. 33.15.  
Acts 3.19.  
† Non dimittitur peccatum nisi restitutum. Aug. Ezk. 18. Luk. 19.8.

*Dimidium retineas non quid habeam, sed unde reddam.*  
 Aug. him Reserve half his goods, not simply to have them, saith St. *Austin*, but to have wherewith to give Restitution.

Nor can He *Communicate* a right, that does and continues the *Wrong*. For besides the want of those Two General *Requisites* of Actual Repentance, and good Assurance of Faith (without which I come to that Heavenly Meat without *Mouth* and *Stomach*) I am hereby *Destitute* of Particular *Requisites* for it, and *Disabled* to the *Acts* in it.

1. *Charity* (which *Seeks not her Own*, Keeps not Anothers) *Thinks* no ill, much less *Does* any. To our Neighbour it does not ill, and therefore wrongs not his *Estate*. *Charity gives* to the *needy*, but not what it *takes* from another. That may be by *Allowance*, his charity, but is my *Robbery*. Which God abhors, as for a *Burnt*, for a *Peace-offering*. Such a ones Alms is. But God will not Accept the *Largess* of a Thief, that forbids the *Price* of a whore in his Congregation. He that will not have us *Consent* to Theft, will not himself *Countenance* it. To receive stolen goods, is to be *Accessory*, which we should abhor to put on God, as an affront to His Justice. He will not allow us, if we do it.

2. *Piety* bewares all *Prophaneness*, especially amongst *Saints*, and above all, at the *Holy Sacrament*. God that will not suffer him who *Steals* to *Stand*, will not have him *Kneel* before Him. To Bring a Thief into the Assembly of the Saints, is a *Prophanation*. A fearful one at the Holy Communion. To come with a *Whorish* heart, is to make the Members of Christ, the Members of a Harlot. To come with a Thievish Hand, to put to the Arm of Christ, the Hand of a Robber.

3. *Obedience* to God there cannot be: But so by a voluntary breaking the *Bond* of the Law in *One Commandment*, *Rebellion* is made against all. For he that said, *Kill not*; said, *Steal not*. Nor must I more wrong anothers *Livelihood* then *Life* by Gods Law. And the truth is, *Avarice* the Root of this ill, is the Root of all. And it is rather by *Accident*, then *Conscience*, if it keep *Innocence* with any. It being habitually *Indifferent* for every one.

And He hath neither *Heart* for the Holy Sacrament, nor *Hand*, nor *Foot*, that wants these three (*Charity*, *Piety*, and *Obedience*;) by which the Soul breathes, apprehends and moves to

and with God, in this Blessed Business.

Mal. 5. 24.

So that as Christ says of *Reconciliation*, we may say of *Restitution*, *Go first be reconciled to thy brother, and then come and offer thy Gift*. Till that's restored, it's none of Thine. Till then, thou must not offer it. Till that be done, thou canst not be reconciled. *Wrongs* breed ill blood, *Restitution Signs and Seals* a Reconciliation. Nay, *Leave* not thy gift at the Altar, but *Take* it away. Gods House harbours no stoln goods, much less His Altar. And what a wo is this to Thee, that Thou art Excommunicate both to Gods Church and Table, to be restored to neither, till what is anothers, be restored by Thee? For Barr'd out of *Church*, and out of *Heaven*: Indeed by Name, Thou art : no Theeves are there, *S. Paul* bars them out.

Cor. 6.

10.

Well then, thou hadst need to do on *Earth*. Nay, but this is not the way for Thee, or Thine to do, *well*. I, it will bring Thy *House* into a *Consumption*. *Zacharies* Curse which he saw upon the face of the Earth. Against those that *Steal* as well as *Swear*, the Roll runs.

Zach. 5.

3, 4.

Joh. 20.

20, 18.

Act. 6. 4.

If thou didst *Defraud* then, thou must *Restore*, Pay with Confession and Tears, if not otherwise able, but if thou canst,

thou

thou must Restore, to the Right man ;  
His Right To the Heirs *Natural*, *Com-*  
*mon*, or *Christian*, Christ's Heirs. The  
Poor, if Thou cannot to the injured; that  
is, it *Escheats* to God, the great Lord, if  
an heir want to man ; and in this case  
by His order, it was to be paid into the  
Priest (His Hand) For the Uses of God,  
and His poor, who are Authorized to  
be His common *Receivers*. Circum-  
stances of particular Cases require a vo-  
lume rather than a Chapter, and the  
Counsel of a Judge at Christian Law, to  
whom I further refer thee, Beseeching  
Thee whosoever readest this, and halt  
Guilt of this injury of an ill got estate,  
upon Thee, to have the Conscience of  
Restitution, without which thou canst  
neither be a *Happy* man in *Heaven*, nor  
*Holy* One in the *Church*, nor *Prosperous*  
man on Earth. If thou dost think other,  
or hope better, thou must have evidence  
which will carry it against Gods Law,  
and when judgement shall be given ac-  
cording to it, wilt find, thou hadst no as-  
surance but either of a *deluded*, or *blind-*  
*ed*, or a *stupid* and *fearful* conscience.

Num. 35.  
Mat. 23.  
400.

II. *How to demean our selves at the*  
*Holy Communion.*

**V**ith all *humble* and *entire* devotion  
of Body and Soul. 1. The:

1. The *Body* cannot be too *Reverent*, because the *Mysteries* are so *High*, and *Holy*, in which we draw so *Near* to *God*.

2. The *Soul* cannot be too *Devout*. Whose *Faculties* are all to be *Improved* to the best and uttermost, to *Discharge* her *Duty* aright in this *Great* and *Holy Service*. Therefore,

1. The *mind* must be *Elevated* to *Heavenly Thoughts* and *Contemplations*. Of the *Mystery* of *Mans Redemption*. By *Gods Miraculous Incarnation*. In a most *Bitter*, and *Bloody Passion*. Out of the *Bottomless Deep* of *Love* and *Goodness*: Whereof we are to *Receive* His *Precious Pledges* and *Tokens*. All this, of, and with, and in, Our *Dying Lord*, and *Dear Redeemer*, we are to *Have*, in an *Actual Mind*, and *Memory*. And *Him* in all to *Admire*, and *Adore*. And,

2. The *Heart* is to be *Ravished* with such *Infinite Mercy* with *God* to *Sinful*, *Miserable* *Man*. To

a quasi per quosdam canales de interioribus fontibus eriguntur torrentes, et super omnes delicias lacrymis nectareis nimis delectantur, Cyp. de C. D. Psal. 116. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Contrite



*Contrive, and Give* so Glorious a Redeemer, and Redemption to save his Soul. And now, To present him with such Gracious Seals of His Love, and admit him into so Neer and Holy *Communion*. And for this, to be Dissolved in love to God and Christ; and to Man, for His sake: With resolute Vows of Life and Death to His Service. That we will Give, Forgive, Doe, Suffer, any thing, for Him. And from that to be filled with Holy Rapt and Joys; and Ho-<sup>es</sup> in so great a Goodness of so Good a God; Who, having done This, will deny me nothing. And (maugre the Rage and Malice of Hell) will not see my Soul lost, for whom all this is done.

*Cum sepius obliuia cuncta carnis ludibria, mira sunt que sentit, mira que videt, inaudita que loquitur. Cyp. Rom. 8. 32. Rom. 9. 9, 10.*

And for those who need an aid, such Meditations will now be performed well, as they have found to more most, to God more Heavenly light to their Thoughts, and Holy Fire to their Affections. This Fire (like that of the Sanctuary) must

not



not go out of the Heart, and Vanish like Passions moved at a Play (unless we will play away our Souls) we must then see,

III. *How we are to order our selves After the Holy Communion.*

1 Cor. 11.

27.

Eph. 4. 1.

Heb. 2. 16.

\* Assistant

Cherubini

Chryl. 11.

Christum

generat in

peccare, Fe-

rat in men-

te. Cypre.

1 Cor. 10.

16. 17.

Eph. 4. 4.

Dan. 2. 32.

1 Cor. 11.

27.

Dan. 5. 4.

no nois

11. 2. 11.

11. 2. 11.

11. 2. 11.

11. 2. 11.

11. 2. 11.

11. 2. 11.

**A**S our Care was Before how to Communicate, it must be now, How to walk Worthily. As those who are Honoured by Christ above Angels, and therefore should be (at least) Saints Made now One with Christ; and so henceforth to live Two, from the Flesh, the World, and the Devil. His Holy Body is in us, His Holy Spirit must not be from us. Else we sin grievously against His Blood and Body.

What Nebuchadnezzars was in Dream, we make His Body indeed, a Monster; because we of it, are such mungrel Limbs. And as Belshazzar did at his Profane Banquet, we do by the Holy Supper, Turn the Cup of Blessing into Blasphemy, Calouning (as it we ex) Heals to our Idols in His Hallowed (both Wine and Blood.)

So.

1. We play Judas with Christ, Eat

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His *Bread*, and lift up the *Heel* against Him; Take the *Sop*, and betray our Interests in Him.

2. We play *Gadaren* with Him (and worse.) We do not *Pray*, but *Cast* Him out of our Coasts; and, after we have received Him, in. Mar. 5. 17.

3. We play *Serpent* with Him. Our Members (which are His) are made the Worlds (which is an Harlots.) 1 Cor. 6. 15.

4. And so we play *fools* with our own souls. On which We draw heavy *Wrath* for our vile provocations, if not a *Plague* and Stroke from Heaven on our Bodies, for doing such injuries to our Saviour. Jam. 4. 4. 1 Cor. 10. 22. Mar. 21. 11. 1 Cor. 11. 19, & 30.

**So end the Directions about the Holy Communion.**

*A Service fit for Sad Times (for  
Wednesday or Friday.)*

| Morning Prayer.   | Evening Prayer.  |
|---|--|
| <i>Pfal. 71, 73, 74. or,<br/>124, 125, 126, 129.</i>                    | <i>Pfal 44. 77, 78; or 70.<br/>83, 98, or, 137;<br/>140, 141.</i>      |
| Lessons.  | Lessons.   |
| <i>{ Nehem. 9. or Dan. 9.<br/>Jer. 14. or, 2. Cor. 36.<br/>Luke 21.</i> | <i>{ 2 Chron. 13. or 20.<br/>or Exr. 9. 1 Cor. 10. or<br/>Jude Ep.</i> |

*L. Collect, Confessing, and Depre-  
cating Judgments.*

**O** Lord! Thou hast given us to see  
Bitter and Bloody Times: Bar-  
barous outrages are done, and en-  
dured daily. Our Houses and Friends  
are full: Even Thy Temples are not  
free, Dear God. These be the Dues  
of our Sins; Thou art Just, but we are  
Wicked!

Against the great Means of Thy  
Grace, and Mercies of Thy Goodness, for  
many, and many years vouchsafed to us,  
and our Fathers before us. We are not-  
withstanding, full of Hypocrisie, full of

Pro-

Prophaneness, full of Lewdness ; most Ingratefully, and therefore most Abominably Wicked. And I, even I, have contributed a great measure of my sins to fill up these Woes !

But, O God ! That art Merciful, as Thou art Just (that delightest not so much to appear Just, as Merciful :) Pardon those Sins of ours, that Cause these Woes ! Pardon those Sins of mine, which concur to that Cause !

And, with the Pardon of our Sins, grant us a release of our punishments ! Let civil Broil and Bloodsheds cease, True Piety and Peace flourish again amongst us ; Thou that out of evil canst work Good, and out of confusion didst set up the Order of the World, out of those evils and confusions that are upon us, Work good and establishment for us ; O thou King of kings, and Judge of the World, plead the cause of thy Servants to the faces of all those who seek to distress and destroy us. And do thou from heaven own us in our extremity, and deliver us ! Thou that Powerfully canst, Mercifully do this ; To Thy great honour, and our great happiness ; for the comfort both in body and soul,  
of

of us, and ours, and all that truly fear and love Thee and true Religion, in and for Thee !

Even for Thy tender Pities sake, Hear us ! Even for the Precious Blood and Passion of Jesus Help us ! Even for His Sake in whose Merits and Mediation alone stands all our Hope and Help, Thy dear Son, our onely Saviour Jesus Christ our Lord ! *Amen !*

*2. Prayer, For an End of War.*

**H**Asten, O God, these Dayes of Blood and Woes, and give a happy and speedy end to the Wars ! O ! Let Unnatural Divisions cease, and the unhappy Separations of Dearest Friends, end amongst us ! For these Times of Wants, and Wounds, and Bonds, and Destructions, let the Days of Plenty, and Safety, and Liberty, return again unto us ! O ! Let it be enough, that for our Sins, Thou hast so long wounded us, and broken us, and now Heal us, and Bind us up, and Save us for Thy Mercies sake ! Give us Peace for the Sword, Thou God of peace, Even for His Sake, who is the Prince of Peace, Jesus Christ, our Lord ! *Amen !*

*3. Prayer*

3. *Prayer For Blessing on those who  
seek Peace.*

**O** God of Peace, Bless those that seek it, that they may find it, and stop, and turn those that fly it, and make them to seek it ! Bow their Hearts to it that have the Power, and strengthen their Hands for it, that have the Will ! As for those, who set their hands, and hearts against it, we beseech Thee turn Thine Hand and Face against them ! O ! Forgive us our Sins which threaten to destroy us ! and send us a Peace, which may preserve us ! And from more Blood and Violence Deliver us ! Deliver us for Jesus Christ His Sake. *Amen !*

4. *Prayer, For Friends, in Danger,  
and Distress.*

**O** God of Power and Pity ! preserve Thou those, that are in danger to die. Rescue them from the rage of violence. Shew thy self Merciful to them in saving their lives ( if it be thy blessed will ) O thou preserver of men, Save them ! If not, grant them  
all

all Graces and Mercies needful for the saving of their Souls ! Let them Glorifie Thee, in life and death, that Thou maist Glorifie them with Thy Eternal Life, Through the Merits of Jesus Christ our Lord ! In whose Name I pray mercy for all that Suffer in these Times of extremity ; Chiefly, the Destitute, Widows, and Fatherless ! Lord ! Take them to Thy care, and comfort them ; have Mercy on them, and Help them ! Supply them all, and Succour them, for Jesus Christ His Sake. *Amen.*

*5. Prayer, For Conversion of One in an Evil Course.*

**O** Lord ! That delightest not in the Death of a Sinner, but rather that he turn from his wickedness ! I beseech Thee by Thy Grace and Providence, to stay his course, who is entred into a way of Vice and Vanity ! O Let him not go on to bring an end of shame upon himself in this world, and confusion of face upon his soul in the World to come ; But (of thy great Mercy) stop him, and Turn him to a better way ; for Jesus Christ his sake ! *Amen.*

## 6. Prayer, For preservation of the Church.

O Lord ! The Church is Thy Body, Eph. 1. 23.  
 and Thou art her Head ! She is Col. 1. 18.  
 Thy Spouse, and Thou art her Husband ! Eph. 5. 23.  
 O ! Save Thine own Body, Preserve Isa. 54. 5.  
 Thine own Spouse ! Protect her from  
 all Enemies, Men and Devils ! Keep  
 her from all Ills, Errours and Dangers !  
 Thou didst Purchase Thy Self a  
 Church, at the Price of Thy Blood ! O ! A& 20. 18  
 Let no hand seize and spoil so Dear a  
 Purchase !

More particularly, Hear my Prayers,  
 for these persecuted *Parts* ; The Peti-  
 tion of a poor *Childe*, for a Dear  
 Distressed *Mother* ! Many, O Lord, are  
 the Enemies to *Destroy* it, and few  
 friends to *Defend* it ! Strong are the  
 Arms to pull it down, and weak the  
 Hands to hold it up ! But, O God ! Do  
 not Thou desert it, Uphold it, with  
 thy Holy Arm ! Maintain the *Reli-*  
*gion* Established amongst us, and Thy  
 holy *Truth* and *Worship* in that *Re-*  
*ligion* ! Maintain a *Clergy*, that may  
 be able by *Learning* and holy *Life*, to  
 Defend Thy Truth and Worship, and  
 the



the Means that may continue such a Clergy. Let not Errour and Heresie, Corrupt it. Ignorance, Blind it. Superstition, Infect it. Prophaneness, Overgrow it. Schism, Tear it. Sacriledge, Devour it. Atheism, lay it Waste. Persecution, make it Desolate! Lord, make us as Happy, as we were, and more thankful, and less sinful, that we may be so happy! Let Trouours vanish, Sects cease, Fury leave us, and the Spirit of *Truth and Love* again possess us! Let Confusions end, and all Irreverences in thy Service be banish'd from us, and *Holy Order and Decency*, appear again amongst us! Let Wars, and Tumults, and Civil broils and bloodsheds depart, and the *Voyce of joy and peace*, return again unto us! Lord! Let us have that Religion, which may make us Happy in Heaven, and that peace which may give us Time and Leave, to enjoy that Religion! And let those that have the Power, Restore and Preserve that Religion and Peace! And do Thou to that end, mercifully maintain their Power and them! O Thou by whom *Kings raigh*, who hast promised to make them *Nursing Fathers* to Thy Church, Grant us these blessings

to the Glory of thy Name, the Quiet  
of our lives, and the saving of our souls!  
Even for Thy Dear Son, our Saviours  
sake. *Amen.*

*7. Prayer, For Mercy to the  
Nation.*

**O** Lord! We are a Nation, not to  
be Loved, ready to be Ruined,  
And for our sins, Thou mayst justly de-  
stroy us, Prince and people! But spare  
us good Lord! spare us for Thy Mer-  
cy sake! Let the Blood of Jesus Expiate  
all our Guilt; and the Spirit of Jesus  
Amend our Misdoings! O Thou Who  
wouldst not have one sinner die! suf-  
fer not Millions of poor souls and  
lives to perish! Be Reconciled to us  
in a Mediators Blood, and be Recon-  
ciler of us, in a Blessed peace. God of  
pity and peace, Be at peace with us,  
make it for us: O thou Holy One of  
God, who camest into the World to  
take away the sins of it, and make  
peace for us! Pity a poor Church and  
Nation ready to perish; pity the  
Church that hath so long maintained  
Thy Truth and Worship in the Nation:  
pity them who are ready to perish, for  
seek-

seeking to maintain Thy Holy Truth,  
and Worship in the Church : And do  
Thou from heaven preserve It, and Us,  
and, Them. Thou that hast the power  
of Heaven and Earth in Thy hand, stir  
Psal. 80. 3. up Thy strength, and come, and save us.  
And in this low condition do not leave  
us, but deliver us, for Thy Mercies  
Sake. Amen.

*After these; Say the Daily Prayers,  
For Grace, Peace, Health, Safety,  
Friends.*

*If it be made a Fasting Day, or of  
more Solemn Humiliation, and  
seeking God, then,*

*Say the Letany, and Ten  
Commandments.*

*Read for an* Epistle, Joel 2. or  
Jona 3.  
*Gospel, Luke 13.  
or Mat. 24.*

*After being at Church-prayers  
(if to be had) forbear Dinner  
for that Day, and in that time,  
1. Read some Scriptures, which may  
put in mind of the Miseries of the  
Age. As Deut. 28, Ios. 7. Iude 20.  
or some of the Lessons not read, or some  
Godly Books.*

*2. Medi-*

2. Meditate, and Call to mind the most Memorable Mercies of God to you, in all your Life.

1. In Deliverance from Dangers, Sicknesse, &c.

2. In Blessings of Birth, Marriage, Condition, &c. (as fits your Particular state.) And Lift up the Heart to God for these in all humble Thankfulness.

2. Call to mind the Greatest Sins of your life, and for them, Ask Pardon; and your present wants, and for them Beg Supplies.

Afternoon. After Psalms, and Lessons,

1. Private Prayers (as Before.)

2. Publique (if any be.)

3. A less Supper then Ordinary.

4. Some Alms to the poor.

5. At Bed-time, Ordinary Prayers.

*Close all with this Prayer.*

**T**How that Markest those, who Buck. 9. 14.  
mourn for the Abominations of  
the Time ! Take a Merciful notice  
(Good Lord) of me Thy Servant, who  
have desired this day, to humble my  
Soul before Thee. The Abominations  
R of

*A Service fit for Sad Times.*

of the Time are many. O Lord ! And the more for mine, both of heart and life ! Lord ! Forgive all that mourn for offending Thee. And Spare those that grieve to see how Thou art offended. Thou that wouldst have saved *Sodom*, if but Ten such had been found in it, Save all such for Thy Mercy sake. Save a sinful Nation, for their sake ! Save us all for Jesus His sake ! For His Infinite Merits, and Thine Infinite Mercies Sake. *Amen ! Amen !*

*The Blessing.*

Mar. 5. 4.

**B**lessed are they that Mourn, for they shall be Comforted ! The Blessing and Comfort of God be on me, and all such Sad and Sorrowful Souls with me ; Now, and Evermore, *Amen !*

*So Ends the Service for  
Sad Times.*

Seven

## *Seven Soliloquies Sacred.*

Set to the Seven Dayes of the Week, by so many secret Sermons, and Calls to Conscience; Inviting and Directing the Soul to Mind and Do what will make Blessed: Not to pretend, but practise Piety, and to be (not seem) Religious.

### *The Materials of the Soliloquies.*

- |                                   |            |
|-----------------------------------|------------|
| 1. Church Duty.                   | Sunday.    |
| 2. Domestical Devotion.           | Monday.    |
| 3. Perpetual Service.             | Tuesday.   |
| 4. Remora's in Religion.          | Wednesday. |
| 5. Helps to Heaven and Happiness. | Thursday.  |
| 6. Remedies of Humane frailty.    | Friday.    |
| 7. The Nobility of Piety.         | Saturday.  |

Psalm. 44.

Stand in awe and sin not, Commune with your own Heart, and in your Chamber, and be still.

The same (altering their Number and Order) may serve for two Weeks, thus.

|          |   |                                     |         |            |
|----------|---|-------------------------------------|---------|------------|
| 1. Week. | { | 1. Church-Duty, 1 part.             | } For { | Sunday.    |
|          |   | 2. Domestical Devotion              |         | Munday.    |
|          |   | 3. Perpetual Service.               |         | Tuesday.   |
|          |   | 4. Remora's in Re'. 1. p.           |         | Wednesday. |
|          |   | 5. Remora's, 2 part.                |         | Thursday.  |
|          |   | 6. Helps to Heaven, first division. |         | Friday.    |
|          |   | 7. Helps to heaven, 2 div           |         | Saturday.  |
| 2. Week. | { | 1. Church-Duty, 2 part.             | } For { | Sunday.    |
|          |   | 2. Helps to Heav. 3. div.           |         | Munday.    |
|          |   | 3. Helps to Heav. 4. div.           |         | Tuesday.   |
|          |   | 4. Remedies of Frailty, first part. |         | Wednesday. |
|          |   | 5. Remedies, &c. 2 part.            |         | Thursday.  |
|          |   | 6. Remedies, &c. 3 part.            |         | Friday.    |
|          |   | 7. Nobility of Piety.               |         | Saturday.  |

## Animadversions touching the use of the Soliloquies.

**S**oliloquies are of Ancient and Excellent Use. With them the Fathers fed their Souls high; and ours at this Day fare much better for them: They must be ill Writ, and worse Read, if we thrive not in Piety, by such holy Fare. Devotion feeding more on one single Dish of those Wholsome, Homeself-Conferences, then as many Feasts and Gluts, of sharper and nicer Disputations and Discourses.

Reader,

Reader, *Thou* hast here that which (the 365  
Author thinks) was never seen before :  
All Divinity in Soliloquie ; or (at least)  
the most Materials of all. And sure,  
thy Appetite is not good to Heaven, if  
none of the Meat relish thee ; and thy  
Stomack ill, if God'iness digest worse with  
thee. Provision is here made thee of meals  
for Seven days, sufficient to keep thy Soul  
in health, if Spiritual life be in thee,  
and Gods Blessing begged of thee ; with-  
out which, Preaching, Hearing, Writing,  
Reading, all, is but Breath, and Labour  
lost, and doth not solidly nourish, but wa-  
nish into ayre and emptiness.

The Author would have thy Soul Fed,  
not Cloid, and therefore breaks into parts  
his longer Soliloquies, to prevent such  
Surfeits. Devotions please God better by  
being quick then long ; and so by Man  
should be measured more by their spirit,  
then length. Bar Idleness then, and  
he leaves thee (who knowest thy strength  
best) to thy own measure. And when thou  
dost feed and ruminate on these Holy re-  
pasts, he prays Gods blessing on the meat,  
and thy Soul, Much Heavenly good may  
it do thee !



The first thing I noticed when I stepped  
 out of the car was a warm blanket of  
 sun on my face. The air smelled like  
 fresh bread and the sound of birds  
 was just what I needed. I took a  
 deep breath and felt my heart  
 expand. It was a perfect morning  
 and I was finally home.

ida



## Animadversion to the Devout Reader, Touching the *First* and *Second* Soliloquies.

**I**F some things in them seem to be set more suitable for a Court, then Cotage; and possible, inserted, then troubled times: (as supposing a Greatness, which thou (perhaps) hast not, and requiring a Church-Duty, which thou canst not do:) thou dost not ghesse amiss at the Authors aim; nor doth he think thee to move and make thy Scruple amiss. For removal of which (that no bar may be from him, betwixt thee and thy Benefit) receive this satisfaction for both.

1. What is not proper may be profuable for thee, and (if not directly) concern thee, by consequent. If the Great be disputed out of all their excuses and customs, which are pleaded and practised, to the neglect or injury of Gods private or publique Service; the mean are thereby concluded (if so faulty) to fail their Duty without all Apology or Plea.

2. What is not possible, doth not concern thee; And what is Unjustifiable, should

Id possu-  
mus quod  
iure possu-  
mus.

1 Cor. 10.  
10, 21.

2 Cor. 6.  
17.

Psal. 42.

be impossible. Such is sometimes the Pub-  
like use of Religion in the Church. Take  
heed of the Principle (as both false and  
perillous) that whatsoever is in the  
Church, thou mayst be at it: So in Egypt  
thou mightest worship a Crocodile, and  
at Rome must go to Mass. If without sin,  
then I cannot, I must not go. So to sepa-  
rate, it is not to be a Separatist, nor can  
such absence be impious. Provided that  
the Judgment of sin, and the service be  
right, and hate (not love) of schism make  
the separation.

Thus Caution'd thou mayst read even  
those Soliloquies without scruples; and  
for the rest, there is no cause of any, as  
fit (without dispute) for all. Nor dost thou  
more in this, then in Reading King Da-  
vids Psalms, or S. Austins Soliloquies;  
wherein all things are profitable, though  
not pertinent to every one. For one parti-  
cular Soliloquie will no more fit every  
soul, then one shoe any foot. So then where  
it fits thy soul, make it thy soliloquie;  
where it doth not, thy History.

Sunday.

# Sunday-Soliloquie.

## Church-Duty :

O R,

*A Soliloquie, shewing, that all Owe  
a Publike Service to Almighty  
God, and Where, and When, and.*

*How they are to Pay it.*

**M***y soul ! Though One and Entire*<sup>1 Part.</sup>  
*of thy self, thou art but a Part*  
*of the Church ; and, as a Member of*<sup>Rom. 12. 2</sup>  
*it, must do duty with the Body ; In*  
*whose Common-We and Welfare thou*<sup>Jer. 29. 5</sup>  
*hast thy Proper Interest and part. Thou*  
*must be One, therefore at Common-*  
*Prayers, when it is sought ; and make*  
*one at Publike-praises, when it is*  
*Found ; and, as in Private, must At-*  
*tend God in Publike. For since He is*  
*God of All, as well as One, he must be*  
*served by All, as well as Thee, and by*  
*Thee as much as Any ; and More if*<sup>Sam. 7</sup>  
*Thou be a Greater one. For dost th*  
*my soul, look for Least respect, where*

R 5,

1901

Deut. 10.

11.

Ps. 116. 11

Lev. 5. 6, 7

thou dost *Most* favour? Or to Receive  
*Less Rents*, where thou Lettest most  
*Lands*? O my *Soul*! Be not thou (of all;  
 be not thou) *Ingrateful* to thy God,  
 who hath done Thee *Favour* above  
 many *Millions*, in making Thee both  
*One*, and *Great*, and yet requires no  
 more but thy *Duty* for His *Rent*! My  
*Soul*! Obligated by so many *Bands* unto  
 thy Maker, Detract not a *Single Ser-*  
*vice*, where thou owest a *Double Duty*.

Upon thy Solemn occasions thou  
 wilt not excuse thy Greatest Servants  
 from *Attendance*, Because the greater  
 they are the greater is Thy Honor.

Thou canst not Excuse thy Self to  
 God, if thy Service *Fail*, when it is most  
 for His *Glory*.

And can any *Service* be *Solemn* with-  
 out a *Publique Place*? or *Meeting* in  
 it without an *Appointed Time*? Can  
 any Place be so Convenient as what is  
*Consecrate* to His *Honour*? Or *Time*  
 so fit, as what is *Devoted* to His *Ser-*  
*vice*? The *Temple* then (the *Lords*  
*House*) that's the *Place*; and *Sunday*  
 (the *Lords Day*) that's the *Time*. And  
 what *Days* else Holy Church by Law,  
 and Leave from God, Sets apart to His  
*Worship*.

Кудряковъ.

Кудряковъ.

Con-

Content not thy self. (*my Soul!*) Lords  
with a *Common* place, if thou canst go, House to  
to a *Consecrate*. Where shouldst thou be gone to  
*Wait* on the King, but in His Court?

The *Church* is Gods Court. (*my Soul!*) Pf. 100.3  
There heavenly *Majesty* looks to be & 65. 1.  
*Waited* on, and ever was by His *Saints*, & 89. 5.

For the *Body* of them to be in One Heb. 10. 2.  
place, and thou in *Another*, is *Schism*. Jud. v. 19.

Be not thou at the Devils *Chappel*,  
when others are at Gods *Church*. A *Se-*  
*paratist*, how much *Saint* soever he  
seems, is no better then one of his *Ser-*  
*vants*. To be so out of a *Mind*, that  
all *Places* are *Alike* (Even the most  
*Common*, as good as the most *Sacred*)  
for Gods *service*, is *Bestial Heresie*.  
The Devil himself will not allow such  
a *Chappel*; Though he chose *Swine*  
for a *House*, yet never a *Stie* to be  
*Serv'd* in.

Mat. 8: 31

Nor let it suffice to keep Conscience  
quiet, that thou dost *Serve* God at *home*,  
when others *Worship* Him at *Church*!  
That's good in its time (*O My Soul!*)  
when *Sickness*, or *Necessity* Confines  
thee to a *House*, a *Sacrifice Acceptable*  
to God; but else, an *Offering* of an  
Ill and offensive *Savour* to God and  
Man, like *Meat* out of *Season*. At  
other.

ther times, it looks like an *Integrity* and *Holiness*, but now like a *Singularity* and *Boldness*. Be not thou, no not in thy *Closet* (Gods *Little Chappel*.) when others are at His *Greater* (the *Church*.) Thou must not put Him to a *Private* Audience, when he hath appointed thee a *Publike*. But for Him to see thee in thy *Bed*, when He looks for thee in His *Court*: To spie thee at thy *Glass*, when thou shouldst be looking in His *Word*; to Be found at thy *Dresses*, when thou shouldst be at thy *Prayers*; To be taking or giving *Addresses* to *Man*, when thou shouldst be making them to *God*: O my soul! When thou wouldst have *God* to *Loath* thee, let such *Postures* of *Prophaneness* appear in thee!

*My soul! my soul!* Believest thou *God* hath His *Day of Doom*? I know thou believest; I charge thee then (as thou wilt answer it at that *Dreadful Day*) By no means (unless the *Plea* be just before *God*) By no means (for these or any such like ends) be *Bestowed* in thy *Chamber*, when others are *Assembled at Church*. \* All *Excuses* set aside which *Conscience* dare not *Avow* at that *Great Audit*, Behave thy self more

Jan. 1. 23.

Heb. 10.

25.

If Gods

True Ser-

vice be in

the Church

h; else it is

not so. See

side which

Conscience

dare not

Avow

at that

Great Audit

more like a Saint and *Servant* of God;  
Be *Found* and seen, where they are, in *Ps. 89. 8.*  
the *Sanctuary*!

Dear soul! If thou dost otherwayes,  
Where canst thou be better *Found*? Are  
there Better *Companions*, then *Saints*  
and *Angels*? Is any *Greater* then *God*?  
Any Nobler *Employment*, then to *Wait*  
on Divine *Majesty*? Any Happier  
*Place*, then *Heaven*? Any Weightier  
*Business*, then *Happiness*? Lo! *They*, and *Ps. 74. 7.*  
*This*, are *Here*. *Saints*, *Ministring*; *House of*  
*Angels*, *Assisting*; *God Residing*; *Hea- Glory.*  
*ven, Appearing*; *Happiness, Working*; *Isa. 60. 7.*  
*Heaven in Figure* is Before thee, the *Gen. 28.*  
*Gate* by thee; and where is happiness *R. 17.*  
but in *Heaven*? *a Dei;*  
*in sum co-*

What then? Thinkest thou any too *lū. Chryl.*  
*Great* to serve *God*? I know thou *Ezek. 46.*  
art too good to think it, too *Wise* to *10.*  
believe it. The *Prince* hath his *Pillar* in *2 Chron.*  
*Gods Temple*. There great *solomon 6. 13.*

\* *Kneels*; *Constantine*, stands Be- \* *Eccle.*  
fore Him. VVest thou *Prince*, *King*, *Hist. Euf.*  
*Emperour* (never so great a Man) *Nay, de V. C. l. 4.*  
*Cherubim*, *Seraphim*, *Throne* ( ne- *Stans con-*  
ver so great an Angel ) it would be *cionem au-*  
thy *Honour* to be His *Minister*. And *dit; aliter*  
dost thou, a man (no Angel) a *VVorm*, *renuis ro-*  
(no Man) dost thou disdain on Earth *gatus licet.*  
what



Dan 7.10. what they *Do* in Heaven? Dost thou  
 Apo. 4.19. *Despise* what the greatest have *Done* on  
 Job 4.18. Earth? Or dost thou Pretend *Affairs*  
 19.  
 Psal. 22.6. when *Crowns* are no *Excuses*! Nay  
 Ps. 127.1. therefore, *My Soul*, Wait on God the  
 Pro. 19.21. rather, that He ( without whose  
 Pro. 16.3. blessing all *Designs* are *Vain* ) may  
 Speed thy *Dispatches*, and Prosper thy  
*Affairs*.

But, if thou hast either *Sense* of thy  
 Makers *Honor*, or thy Own *Salvation*;  
 if any *Love* to God or man be in thee;  
 if any Care of *Piety* or *Prosperity*; if  
 not given up to an utter *Neglect* of thy  
 Own and Others, worldly and Heavenly  
*Welfare*; I Charge thee, *O my Soul*!  
 and Recharge thee, Take heed and  
*Tremble* to Keep Others from Church,  
 (unnecessarily, to Wait upon Thee at  
*Home*) when thou and they should be  
 Waiting on God, in His *Sanctuary*. Art  
 thou their God, that to attend thy *Will*,  
 they must neglect His *Worship*? Or art  
 thou the *Greater* God, that thou must  
 be Served Before Him? An *Idol* thou

*Hic fur est* mayest be, sure a *God* thou art not. So  
*& latro,* thou *Robbest* God of His *Honour*, and  
*qui furari* drawest thine into the *Robbery*. *O my*  
*voluit glo-* *Soul*! Be not such a *Theef* to Hea-  
*riam tua-* ven. Doe but Consider it, and thou  
 Deut. 14. wilt

wilt *Condemn* it, and never more be *Guilty* of such High *Disobedience*! Thou must have care that *Thou* and *Thine* Jos. 24. 15. *House* serve the Lord, not Take course to Keep thee, and *Them* from his *Service*. The King after Gods own heart, Psal. 42. 4: went with a multitude into the *House* of God (held not many from it.) Was Psal. 16. 6. one of the *Holy Round* and *Ring* of *Worshippers*; not *Sitting* in a *Chair*, when he should be *Standing* before the *Altar*; not with them *About* him; that should be with him *About* God! *Dear Soul!* Bring all to heaven thou canst, *Hinder* none from it. And though *Atheism* sit in the *Door* of some Lips, that dare say, *Religion* is but *Policy*; let it not lurk in any *Corner* of thy heart so much, as to think *Piety* an *Impertinency*. Mal. 3. 14. A *Ceremony* to be done when there is nothing else to do. Exo. 5. 17. No my *Soul!* There is no other way to *Heaven*; and the *Church* is Gods *high* Rom. 6. 2. way. What is done, and not in *Reli-* Isa. 35. 8. *gion*, or *Order* to it, is *Impertinent* all. Eccl. 5. 6. And the Lord keep thee, and thine from their *Death* and *Misery*, whose *Conversation* is a meer *Pastime*, and 1 Cor. 10. their *Life* an *Impertinency*! 1 Pet. 1. 17

As therefore *Philip* had his *Morn-*  
*ing*

*ning-Memento* to tell him he was a man, to keep him from *Pride*; Have thou some *Evening-Remembrancer* to mind thee, the *Night* before, The next Day is for God; to Prevent such *Prophaneness*. That by *Disposing* thy self to a *Timely* rest that *Night*, thou maist have better Time and Spirit to serve God on His Day. Look at *Late Companies* then, as *Vipers*, and shake them off, as such. *Wastes* of Time (especially holy) work *stings* of Conscience. It is thy *Mother's* Counsel, (The *Churches* use) *Saturday* is *Half-Holy-day*, that *Sunday* may be *Whole*. And sure, the Devout *Mother*, that would have God *Thought* on that *Afternoon*, would not have him *Forgot* that *After-night*; much less *Neglected* on the *After-day*. No, my soul! If thou dost *Honor* thy Lord and Saviour, thou must not *despise* his Day,  
*The Day of the Lord.*

Lords  
 Day to be  
 kept.

Nay, if thou hast any Love to *Religion*, thou canst not. For what is *That*, but the *service* of the Lord, and this but His Day? Nay, if thou hast any Care of *Happiness*, for what is this, but thy Saviours Day? and how *That*, but because set apart to seek *salvation*? Thy Lord Christ *Rose* this day out of His *Grave*

to

to *save* thee ; and wilt not thou rise out of thy *Bed* to serve him ? Is that the way to *Uphold* an *House*, to Pull down the *Pillar* ? *My soul* ! If Piety have no *Set-day* for her Practise, Religion will soon *Fall* to *Ruine*. Without that, it will not be *Visible*, but *Vanish* to nothing ; and thy *Blisse*, with it. For surely ; if thou Seek God *No Day*, thou wilt *Find* him no *Where*. And in Heaven Every day is alike *Sabboth* ; on Earth, to make each day *Alike*, is to seek God no day. Thou canst not be (as in *Heaven*) Every day *Holy* ; thou must not be (as in *Hell*) Every day, *Prophane* alike. One Day therefore in the *Week* is set, that *Religion*, and (with it) thy *Salvation* be not *Lost*.

And the *First* of the *Week*, is that *One*. As *Ancient* as the *Apostles* ; as *Catholick* as the *Church* of *Christ*. *Reverend* for that and to be kept *Holy* by Thee, Because Observed by *All*, All that ever Professed the *Name* of *Christ*. And, *my soul*, thou wilt not *Renounce* Him ! Not be *Refractory* to *Apostolike Order*, Not *Contradictory* to *Christian Custom* ; not *Singular* to all the *Saints* in the *Catholick Christi-an World* ! This *Day* was ever kept by

*All.*

--- Negligentiſſime  
viverent,  
niſt per hæc  
præcepta  
ad officiũ  
Religionis  
induceren-  
tur. Jer.  
in Gal. 4.

--- Is ſolus  
revera eſt  
proprius ac  
Dominicus  
dies. --- In  
ſolâ Eccle-  
ſiâ per to-  
tum orbem  
diffuſus.  
Euseb. l. 4.

*All.* And so let it be *Kept*. And as they did, so do thou *Keep* it. For (*my Soul!*) many do not so. Not caring, or knowing;

Second  
para.

Col. 2.16

*How to keep the Day of the Lord.*

For Some *Observe* it with great *Su-*  
*perstition*; Others, shun that, with gross  
*Prophanation*: Some *Bind* themselves  
to such a *Strictness*, as they neither *Do*,  
nor *Can*, nor *Need Observe*, Because  
what God *Requires* not; Others leave  
themselves to such a *Looseness*, as they  
take not like *Liberty* on another day.  
Betwixt these two *Extremes*, must  
thou walk warily (*O my Soul!*) *Keep* it  
not, as the *Jew*, a *Sabbath*; nor as the

Exo. 16.23

& 34.3.

1 Pet. 4.5.

2 Pet. 2.13

*Heathen*, a *Bacchanal*. *Observe* the  
Day with *Devotion*; keep it, from *Su-*  
*perstition*. Fly from an *Uncommanded*  
*strictness*; but run not to an *Unjustified*  
*looseness*. Take this *Rule* for thy *Guide*,  
Let *Church Duties* be duely *Paid*; and  
let not the *House* Defraud the *Church*.  
Those are the *Main Service*, These  
must be *Serviceable* to the *Main*. For  
it is absurd (*My Soul*) to Think that  
on *One* and the *Same* day, thou mayst  
appear *Saint* in Gods house, and in  
thy own, a *Devil*. Be not *Privately*  
(though piously) *Employed* when thou  
shouldst

shouldest be at *Publick Service*, but when publickly *Well-disposed*, be not privately *Ill*: This being *more* holy then another day, must not have *less* of thy Service: House and Church then, Both look to this, what other dayes *Confine* to the *House*, this doth in it; and what others do not, in *Church*.

So then, *My Soul*! In the *Church* (Gods House) On *Sunday* (the Lords day;) *Where* and *When* the King of heaven Keeps His Court, and commands thy *Attendance*, fail not on any terms (save just and necessary) fail not to *present* thy self in the Holy *Equipage* of a *Servant* and *Suppliant* to the *Majesty* of heaven. Believe thy *Absence* else, an *Offence* to God thy *Father*, a *Neglect* to Christ thy *Saviour*, an *Undutifulness* to the Church thy dear *Mother*, a *Scandal* to man thy *Christian Brother*, and to those that know thee, & it, an *Example* of it, & *Encouragement* to Ungodliness.

But when God, by His *Ministers*, <sup>Lords</sup> *Table* to Sends out *Summons* to Call thee to His <sup>be come to.</sup> *House* and *Table* too; Not onely to <sup>I Cor. II.</sup> *Serve*, but <sup>30.</sup> *Sup* with thy Lord, *O my Soul*! How wilt thou answer it Or to thy Self, or thy God, if thou dost not *Come*? Lovest thou *Eternity*, and hast

Joh 6. 48. no *Appetite* to the *Bread of Life*? Can  
 --Phar- thou and *Satan* be too much *Two*?  
 macumim- Thou, and thy *Saviour* too much *One*?  
 mortalita- And is not *This*, thy *Communion* with  
 tis. Ign. *Christ*? That, thy *Separation* from *Sin*?  
 1 Cor. 10. And *It*, thy *Dis-union* with *Satan*?  
 16. Can thy *Pardon* from *Hell* be so *sure*;  
 2 Cor. 8. or thy *Assurance* for *Heaven* too  
 15. *strong*? And is not this *Blessed Sacra-*  
 1 Cor. 10. ment the *Seal* of thy *Pardon*, and that  
 21. *Assurance*? Canst thou do thy *Savi-*  
 \* Sensus in minimis minuit, in  
 graviori- our too much *Honour*? Is a *Com-*  
 bus peccatis manded *Commemoration* of His *Love*,  
 consensum too much? Is not a *Neglect* of that, a  
 tollit. *scorn*? A sign of His *Vile Neglect*?  
 Bern. Wilt thou *shed* thy *Blood* for His *sake*,  
 1 Cor. 11. that wilt not *drink* His, to thy *salva-*  
 31. *tion*? Wilt thou *Drink* His *Cup* of  
 Mat. 26. *Gall*, that dost *Refuse* His *Wine*? Wilt  
 28. thou *Climb* His *Cross*, that dost *Shun*  
 --appa- His *Board*? *Dye* for Him, that wilt not  
 βωνα τῆς *Sup* with Him? Be His *Sacrifice*, that  
 μαλλόνς dost *Decline* His *Sacrament*? O my  
 ζωῆς. *soul*! Where is thy *Love* and *Duty* to  
 Damaf. thy *Christ*, if at His *Call* thou dost not  
 Luk. 22. 9. *Come*? and what is it keeps thee *away*?  
 1 Cor. 10. Doth *Malice* glut thy holy *Appetite*?  
 21. This is to leave *God*, for the *Devils*  
 1 Joh 3. 12 *Table*! Is thy *stomack* for some *Carnal*  
 lusts and pleasures; and the *Pre-*  
 parations

parations for it, *slack* that ? This is to Pf. 78.25.  
 prefer *Mans* bread, to *Angels* ; Nay, 1 Pet. 1.  
 a *Sinners*, which is worse, to the most 12.  
*Heavenly*, which is better. *O my soul !* Cant. 5.1.  
 When God and the Devil, or God and  
 Man, at once *Invite* thee to their  
*Board*, give not Man (much less the  
 Devil) thy *Presence*, and deny God thy  
*Appearance*. No *my soul*, without good  
*Warrant* from God under *Seal* of thy  
 Conscience, *Refuse* not His *Invitations*  
 to thy *Eternal* welfare, lest he *Banish*  
 thee His *Beatifical* Vision for such In-Luk. 14.  
*excusable Negligence* ; And keep thee 17.  
 from the Supper of the *Lamb*, that Apo. 19.9.  
 hast kept thy self from the Supper of  
 the *Lord*. O ! wo to thee, *my soul*, for  
 ever, if he once say (as for like neg-Mar. 32.8.  
 lect he did) *Thou shalt not eat of my* Luk. 14.22  
*Supper*. Pf. 119.19.  
Pro. 9.2.

On Gods day then, When his *Door*  
 is *Open*, Be with him, but especially  
 when his *Table* is *spread*. Gods *Ordinary*  
 is better then the Worlds *Feast*,  
 because it *Feeds* to a better *Life* ; But  
 here, *my soul* ? are the *Dainties* of Joh. 6.27.  
 heaven. What *Infinite* *Wisdom* Omnia  
 and *Goodnesse* can *Provide* to *Feast* Carnalium  
saporum & dulce-  
*dinum voluptates exasperat.* Cypr. de C. D. Prov. 9.  
2, 5.

thee,



Ps. 17. 15. *ry in His Presence, where is Fulness*  
 \* Chrys. *of joy for Eternity. O my Soul! where*  
*ubi omnes* \* Angels are *Ministers*, be thou One of  
*angeli cum* Gods *Guests*. Where heaven is on  
*sacerdote,* the *Table*, Kneel thou at the *Board*,  
*&c.* Joh. 6. 51. Where Life is in the *Bread*, Be thou  
 & 6. 41. at the *Table*. Think it *Death* and  
*ζωωποιν* *Exile* from God, and Heaven, to be  
*τελειωζα* kept from the *House*, and *Table* of the  
 Damalc. Lord.  
*Anime vis,* But *Presence* is not enough, if Ca-  
*sp. s, salus,* *riage* be not Christian; *Holiness* be-  
*lux, vita* comes Gods *House* (*Rudeness* is Unsuit-  
*nostra---* able) *Vail* thy *Eyes* Here, with Holy  
 Chrys. *Modesty*! Tye the *Lips* with Humble  
 Holy car- *Silence*! Shut thy *Ears* to all Earthly  
 riage in *Audience*. Fix thy *Feet* to Lowly  
 Gods *Quietness*. Cover thy *Body* all over with  
 House. *Religious Reverence*. Yes, and *Shroud*  
 Ps. 42. 1, 2. thy *Self* under it, too. For God sees  
 & 93. 6. *Thee*, as well as Man sees *It*. Here then  
 1 Cor. 11. thy *Thoughts* must *Mind* Heaven, and  
 32. thy *Affections* not *Move* Earth-ward.  
 Eccl. 6. 3. On these *Wings* must *Devotion* *Mount*.  
 H. b. 2. 10. thee to the things *Above*. These Be-  
 Ps. 46. 10. *low* are the business of *Worldlings*, not  
*re. 5. do* *Saints*. Admitted into the *House*, but  
 Eze. 33. 9. *Banished* the *Church*. Look to thy foot  
 when thou comest into the *House* of God.

Set it *Right* towards Heaven, yea, and  
 Keep it so, when thou art in the house ;  
 (-let it not *Wander* when it is well Set )  
 What is thy *Foot* ( *my Soul !* ) Sure thy  
 Self art *One*, the Body \* is the *Other* \* *Gressum*  
*Foot* : Thou must looke to both. *1 mentis,*  
*Thoughts* and *Gestures* ; *Affections*, and *2 corporis.*  
*Actions* ; *Dispositions*, and *Demeanors* ; *Olymp.*  
 Both must be Look'd to. *per Synecdo-*  
*partis.*

*How dreadful is this place !* If Re- *Gen. 28.17*  
*vered*, Dread to make it *Ridiculous*.  
 Dare not to *Laugh* in Gods *Face* ( Do  
 not then in Gods *Church*.) Do not  
 Chat in His *Presence*. ( Dare not then  
 talk *There*.) Dare not *Gaze* before *2 Chron.*  
 Gods *Eye*. ( Let not thine *Rove* in His *7.14.*  
 House.) If *Vain* thoughts, and *Foul* *Pf. 110.1.*  
 lusts do *Come*, bid them be *Gone*, They *2 Chron.*  
 are no objects for Gods *Eye*. *7.16.*

Here, Thy *Ears* must be *Shut* to all *Jer. 7.10.*  
*Words*, but Gods. Thy *Lips* Watch *Jam. 4.8.*  
 from all *Speech*, but, *Prayers* ! Thy  
*Eyes*, Open to no *Sights*, but *Angels* !  
 Thy *Mind* Eest to no *Motions*, but for  
*Heaven* ! God, and *That*, and *They*, are  
*There*, and thou must do all *Reverence*  
 before the *Majesty* of Heaven. *Reve. Lev. 19.30*  
*rence my Sanctuary*. Yes, because, Thy *1 Cor. 11.*  
*Self*, O God ! And Thy *Angels* are *10.*  
 there with Thy *Self*, O Lord ! *Rude-*

ness is fitter for the *Russians* than *Angels*; (no Demeanour for Saints.) A rude *Presence* is worse than a plain *Absence*; for that (*my soul!*) is a *Neglect* of God; this, a *scorn* upon him. That to Man seems an *Offence*, this, *Is*, a *Visible Scandal*. Yea, to a *Multitude*. As many as be *Congregated* to Serve God, and see that *sauciness* before Him! Better then, *my soul*, not *Attend* God, then *Affront* him, and be out of Mans sight, when he is Before God, then a *Moat* in his *Eye*, and when he is on his way to heaven to lay a *stumbling-Block* before him. Plead not *Custom* in Excuse! Saints never had it, and thou must not use the *Haunts* of Sinners. Gods *Dues* must not be paid to the Devils *Custom*. Not keeping *Order* in Heaven made *Angels Devils*. Not keeping *Decorum* in the Church will not make Men *Angels*. Before God they *Adore*, and *Tremble*; Where shall they be that are so *Bold* before him! *My soul!* were it possible for thee to be a Saint, (an *Angel*) and *Rude*, thou shouldst either never *Come* to, or never *Keep* in heaven.

Break then the *Bands* of such *Customs* as the *Chains* of *Death*. Go

to Church, as to Heaven; and Carry thy self there, as thou wouldst Keep in it. Be Reverent, as thou wilt be Blest. No Recusant to it, nor Adversary in it. If Others be, Have no more Fellowship with them that have no more fear of God. That When they go whither the Spirit of Propheaneſs leads them, thou maist go to Heaven.

And when to appear at the Holy Heavenly Eucharist, O my soul, Array thy self Carriage with all possible Reverence then! Bo- at the dy and Heart, let both Kneel, not to Lords the holy Elements, but thy Maker. For Table. I Cor. 10. 18, 29. (my soul) when thou a poor misera- Able wretched, sinful Creature, art ad- Ado. a & mitted to Communion; (so Near Com- Communi- munion with the Eternal God, thy ca. Aug. Almighty, and All-Holy Creator) 2 Sam. 9. 7, 8. canst thou be too Humble? Did thy Face Ps. 99 5. Kiss the Earth, when thy Knee doth 1 King. Touch it, couldst thou go too Low to 7. 27. a Majestie so High? and yet, In this holy Myserie as Low in condescending Goodness to thee, as High above thee in Infinite and Incomprehensible greatness? My soul! They are Mad, who making themselves Co-heirs with Christ, will therefore Sit to keep Co-

S equals

- equals with him. At *Lowest*, He is thy  
*Lord. Man, thy Brother* ; but *God-*  
*man, thy Maker, and thy Father.* E-  
 very *Communicant* is thy *Peer*, but he  
 King of all. And His *Table*, not thy  
*Fellows*, but the *Lords.* *Worship*, not  
*Fellowship*, is fit for Gods *Board.* In  
 His *House*, thou art in His *Presence* ;  
 but *Here*, Before His *Chair* of *Estate* ;  
 the *Mercy-seat* of Almighty-Majesty.  
 What? a *Man* of *Earth*, and *Bold*,  
 so bold Before the *King* of *Heaven* ?  
 Even *Celestial* Spirits cast their *Crowns*  
 down Before His *Throne* : shall *Dust*  
 and *Ashes* Carry up his *Crest* Before  
 Him ! *My soul* ! Thou art better taught  
 by an Undoubted *Divine.*
- <sup>27.</sup>  
 God is greatly to be Feared in the  
*Council* of his *Saints* ; and to be had in  
 Reverence of all them that are About  
 Him.
- O Come, let us *worsh'p* and Fall down  
 and *Kneel* Before the *Lord* our *Maker.*

1 Cor.

10.17.

Apo. 15.3.

1 Cor.

10.21.

Ps. 132.7.

Apo. 4.10.

Gen. 18.

Ps. 89.8.

Psal. 95.6.

The Sum of this Soliloquie is,

God, our Common Maker, must have  
a Publike Service, in Common Prayers  
and Worship.

Every Man must pay God this Ho-  
mage: and the Greater he is, the greater  
his Obligation to it.

There must be a Place set apart for  
that Service; and the Church, for it is a  
sacred place.

As for Holy Duty most fit, so for  
Heavenly regards; no place out of Hea-  
ven is so lovely, and desirable as the  
Church.

There must be a Time set for Holy As-  
semblies in it, and by Ancient and Uni-  
versal use, that with Christians is the  
Lords Day.

As Prophanation, so Superstition must  
be shunn'd in the due Observation of that  
Holy time.

Its ill to keep our selves from Church  
(unnecessarily) and worse to keep away  
others.

If Rude, and irreverent there, as good  
keep away our selves.

At Communion times, above all, we  
should be neither Absent, nor Rude.

Monday-Soliloquie.

Domestical-Devotion.

O R,

*A Soliloquie Inviting, and Enabling the Soul to a Privacy of Piety, and Discharge of Daily Duty in Secret and Closet-Prayers.*

**H**ear, O my soul! What is required to the Service of God. For, as thou dost know it in vain, if thou dost not do

*Joh. 13: 17. it; So thou canst not do it aright, if thou dost not know it. Know then, O Pro. 19. 2. my soul,*

As Thou art of thy Self, *One*, and *One* of the *World*; thou dost *One*, and must *Pay* Almighty God, the Maker of *Thee* and *It*, a *Private*, and a *Publike* Service. In the *Closet* God must see it, in the *Church* Man must behold it. There, Dear *Child*! Speak freely for thy Self, to God, be thy own *Priest* and *Mouth* in secret; and doubt

not

not but thy Heavenly Father will grant  
and Seal thy Suits: But Here, let thy  
Mother speak for thee, and Her  
Priest (Gods Lips) be thy Mouth un- Church.  
to Almighty God. The Closet, is thy Church.  
Particular Church, but the Church the  
common Sanctuary. For Gods sake then  
be Reverent there; but here, both for  
Mans, and Gods.

Neglect not Dear Soul, neglect not  
thy Daily Sacrifice. Morning and Even-  
ing offer up thy Service to Almighty God. Ps. 55. 17.

Open the Day with this Holy Key,  
that the blessing of the Light may be  
upon thee; Shut up the Night with  
the same Key, that the curse of Dark- Psal. 4 9.  
ness do not seize thee! Dare not to  
eat, nor stir, till thou hast Prayed thy  
Pass from Heaven, lest Mischief  
meet thee before night, and hale thee  
to thy Grave! Do not dare to Rest  
or sleep, till thou hast begg'd thy Par-  
don for the guilts of the day, lest Judge- Luk. 12.  
ment surprize thy Soul before the 20.  
Morrow.

My soul! These are thy Visits, and  
Entertainments of Almighty God: and  
do not (O do not) to Give Man  
his, Neglect Gods Visits. He is the



Greatest Person, serve Him therefore first. Be not guilty of that *Rudeness* to thy Heavenly Father, which thou abhorrest as *Uncivil* to a Noble Person; Let Him stay and wait for thee, whilest thou *Entertainest* thy self, with some Sorrow one.

Leave not a Prince to go to a Peasant. ( Thy Prayers and Addresses to Almighty God, to Entertain any earthly One whatsoever : ) Alas ! My Soul ! In Comparison of the Mighty God, the Greatest Man is not so much as a Peasant to the Mightiest Prince !

Ma .40.17.  
Job 34.19  
Ps 94.11.

When thou art with God, Angels are with thee ( O my Soul ! ) And do not turn thy Back on Angels to go to Men, though Saints ; and much less to such as appear in sinful shape, like Devils.

And though thou be no Priest, nor professed Recluse, bound by Canons to Set-hours ; yet, my Soul, thou shalt do God and thy self but right, to Set and keep some Set-Times of Devotion.

Thou canst do so much for thy Bodily Health, thou shouldest for thy Souls ! Observing that Rule, brings better health for a Time ; but Keeping this Order makes healthy and happy for Ever !

*Ever!* And if thou dost (as thou mayst) observe thy *Physicians* Prescripts, my *soul*, thou must not neglect *Diviner* Directions. Their best end is, that the *Body* may be more *serviceable* to the *Soul*; but the *Aim* of those better, that the *Soul* may be most *serviceable* to Almighty God.

And if thou dost resolutely *Set* and observe thy *Hours*, who will disturb thee? Even the most *Prophane* will not for *Civilities* sake, and the *Religious* will not be so *Prophane*. And if any should offer such an *Irreligious* Incivility to thee, do not thou, by suffering it, do as much to thy *God*! *Cursed* is he that makes thee neglect thy *Maker*; *Cursed* thou, if any *Person* or *Thing* whatsoever, make thee *Guilty* of that *Neglect*!

*My soul*! For *Honesties*-sake, thou wilt not break thy promised *Time* with *Man*; for *Religion*-sake, do not break thy *Set-Hours* with *God*.

And though God tie thee not precisely to such *Set-hours* of the *Day*, yet shalt thou do well to let *Religion* Bind thee to the best times of His *service*; And the *Morning*, when thy *Spirits* are most *Fresh* and *Unsullied* with

Pl. 63. 1. *Worldly Thoughts and Affairs* (as for *Studies* (so) for *Devotions*, is doubtless *Best*. And the more *Early*, the more *acceptably*, dost thou make thy  
 Pl. 130. 6. *Devout appearance* before *Almighty God*!

But not so, if most *Late* at Night.  
 Mal. 1. 14. That, is to give God the *Prime*; this, the *Dreg* of the *Day*; if when thou art *sleepy*, and shouldst be in *sleep*, and ha'st no more wayes to spend and pass thy time, thou dost give the *Reliques* to thy Prayers, and bestow thy *Broken Minutes* on thy God.

*My soul!* The Religious King did rise at *Midnight* to say his Prayers to God; But did not *fit up* till *Midnight*  
 Psal. 119. 62. *Ravelling* out his Time on *toys*, which  
 Rom. 13. should be wound up in his Prayers. To  
 13. be on thy *Knees* when others are in  
 Luk. 2. 37 their *Beds* (to break sleep for Devotion is *Pious*; but (if not so) its good when others are, to be on thy *Knees*, that thou maist take *strength* to thine, by a *concurrence* of others Prayers! *Extraordinarily* that; but *Ordinarily*, thou must do, this. *In the Evening, and Morning, and at Noon will I Pray, and that instantly*. Observe it, *my soul!* He doth not make his *Morning-Prayers*

at

at Noon, and his Evening at Mid-  
night, and Instantly always, sleepily  
never: The time which God and Na-  
ture have set out for Bodily rest, is best  
for sleep. Thou stealest from it, if (due  
time neglected) thou take of that for  
Devotion.

Yea, thou dost commit a double robbery, on God, and Nature! Him thou  
robbest of His devotion in due time;  
and Her, of her due time of rest: to  
Pay God what thou owest Him. And  
the coin is scarce current in which thou  
makest thy payment; because it wants  
both metal of Spirit, and stamp of Can-  
Gods allowed Time.

Be then devout daily (dear soul!)  
and observe due Seasons and Hours  
for thy Prayers to Him, to Whom thou  
owest thy Self and Life, every mo-  
ment: and to thy Private Duty is  
discharged to God. And the better  
the more Private. Some affect Osta-  
tation, and their Prayers in the Closets  
looke as publique as a Pharisees in the  
Market-place; as if they did rather  
act, then say their Prayers; and ra-  
ther played, then performed a part of  
devotion! But so God See thine, no mat-  
ter if no Man Know it. It looks more:

S;

sincere,

Sincere, if it be more Secret; and so much more precious, as it is more sincere. What thou canst then avoid that, let those, who would have Man Reward them, have Man See them.

**Mat. 6. 6.** But thou, when thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to Thy Father, which is in Secret, and Thy Father which seeth in secret shall reward thee Openly.

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The Sum of this Soliloquie.

**Ps. 86. 7.** God is Singularly God of me, as Universally of the World.

and **Jo. 7.**  
and **1. 18.**  
**28.**

For this, I owe God a Particular service.

There must be some time Set for that payment.

**1. Chron.**  
**16. 40.**

Evening and Morning are Best Hours to be set.

**1. Thes. 5.**

Time Set to God, must not be Broken by Man.

**17.**  
**Ps. 76. 11.**

Noon and Midnight are not Gods Morning and Evening.

**Tuesday**

## Tuesday Soliloquie..

### Perpetual-Service.

O R,

*A Soliloquie directing the Soul in  
those Duties, which must never  
cease whilst we Live, if we will be  
happy when we Die..*

**S** Et-hours of Devotion do well!  
(O my soul) but that Service is  
not all. To give God *Two* a day,  
and Spend *Ten* at thy pleasure..

The truth is, *Two* are set apart to  
*Pray*, that we may Spend *All* in His  
Service. Which if we do not as well  
Endeavor, as *Pray* to do, we do but  
Mispend those *Two*. For, my soul! Thy  
Prayers, are but Mockeries of Almighty  
God, if thou hast not care as well to  
Do as Say thy Prayers! Observe then  
some Hours for thy Devotion, but all  
Time, in thy Conversation. The Eter-  
nity which God will give, and the  
goodness which preserves thee every  
Momena,,

Mat. 77.  
Pro. 283...

Luk. 1. 273

Luk. 1.75. *Moment*, will not abate a *Minute* of all;  
 Acts 16.7. for this thou owest Him Service, *All*  
 the dayes of thy Life, Every Hour of  
 Deut. 19.9. the day, Every *Minute* of the hour.  
 Deut. 6.13. Thou must do him *Homage* at some  
 & 10.12. Times, *Injury*, at none; *Kneel* at Times  
 2 Tim. 1.5. Before Him and *Pray*, but *Offend* and  
 Act. 24.16. *Provoke* Him, never, *My soul*! Keep-  
 2 Cor. 1.12. ing a good *Conscience* is doing Him,  
 Rom. 12.1. This Service. In all thy *Wayes* then  
 Deut. 8.6. *study* thou to keep a good *Conscience*,  
 Ps. 119.5. That is, a *Conformity* betwixt *His*, and  
 Pro. 3.6. thy *Wayes*; *His Will*, and thy *Life*;  
 Heb. 9.14. *His Laws*, and thy *Courses*.  
 Ps. 119.5.  
 Pro. 4.23. And since thy *Thoughts*, *Words*, and  
*Deeds*, are the three *Courses* of thy  
 Life, how they are to be *Run*, Take  
 direction by His *Laws*.

And let *Solomon* (that *Great* and  
*Wise King*) teach,

1. *The Government of thy Thoughts.*

[*Keep thy Heart with all diligence.*]

A *Little* will not serve: All is little  
 enough. For thou canst not keep *Hand*  
 or *Tongue* without this. Their cour-  
 ses being *Rivers* that spring in the  
 Heart. Out of the Heart proceed evil  
 Thoughts, Murders, Adulteries, For-  
 nications, Thefts, False-witnesse, Blas-  
 phemies. Ill words, deeds, thoughts all  
 flow

flow from the heart ; The *VVomb* of wickednesse, the *Nest* of evil ; No *Birth*, no *Bird* without it. *With all diligence* then, look to it, Since the *Triplcity* of all ill is from it ; a *Double*, a *Treble* Watch be ever over it. *VVatch* then, *my soul*, that no *Ill Thoughts* lodge in it. *Come* they may, they will (by force of *Temptation* or *Corruption*) but *Stay* they must not. If the *Gates* of *Sense* let them in upon thee ; do not *Board* them, do not *Bed* them, *Consent* not to them, *Delight* not in them. Thoughts are like *Birds*, they come as *swift*, and fly as *high* ; their *Hovering* thou canst not hinder, But their *Nestling* thou mayst : If of an ill feather, thou must. Suffer them, and they will *Hatch*, *Fledge*, and *Fly* *A-broad*, out of tongue or hand, in *Words*, or *Deeds* of wickedness. *Jer. 4. 14.*

If then *Flesh* or *Devil* bring an ill thought into thy Heart, *VVandering* or *Wicked*, to *God* or *Man* (any way *Ill*,) do thou forthwith *Frown*, and *Turn* it out. Bid it not *Welcome*, but *Avant*. *Deut. 10. 11.* And if that will not *put it, pray it, away*. *Groan* to God under it, that He may *Remove* it. And if yet it will not *Go*, *Call in Help* from God against it, *Seek* *Job 33.*

*Ghostly*



*Ghostly Counsel* about it. *My soul!* If an *Infant Thought* grow too strong for thee, if it grow *Man*, how will it *Master* thee? Cry out then at first, and *Call* in more strength then thy own to drive it from thee.

And because it is so hardly got *Out*, if once let *In*; therefore watch what thou canst to keep it out. See to the

Mar. 1. 13. *Cinque-ports*, and at every *Gate* of sense

37 set a *Watch*: And the *Eyes* and *Ears* Es-

Psal. 119. specially, as the *principal Gates*. *David*

37 had never had so much as the *Thought*

Job 31. 1.7. of *Adultery*, had he looked better to his

Prov 4. 25 *Eyes*. Nor would the *Wharish* woman

Eccl 17. 4. have come into the *Yong mans Heart*;

2 Sam. had he kept her out of his *Ears*. At

11. 2. these *two gates*. *Adam* was taken, and

Pro. 7. 21. *Mankind Lost*. Nor is the *Fort* of the

Gen. 3. 16. *Heart* (almost) ever got, till we give up

Nec potest *those Outworks*. Gazing on *temptation*

arx mentis *and Listening* to the *Devil*, is the *Over-*

sapi, nisi *throw* of *Man*. For if the *heart* be gone,

per portas, *all is lost*. As the *first* thing which lives,

hostilis ir- *its the Last* which dies, as well in *Spi-*

ruat exer- *ritual* as *Natural* Life. If that then be

citus-- (Hier.) *Departed*, thou art a *Childe* of death.

Prov. 4. 23. *For out of it are the issues of Life*. Above

all keeping then, *Keep thy Heart*.

Yes, and keep thy *tongue* too. As

thy

thy Life, Look well to thy Tongue.

(2.) The government of thy words.

It is S. Peters Transcript of King Davids proclamation,

Who is the man that would live long & see good days; let him keep his tongue from evil, and his lips, that they speak no guile. Ps. 34. 13.  
1 Pet. 3.  
10.

It is Unruly, and apt to Run to Evil; Jac. 3. 1.  
Jac. 1. 26.

a Bridle therefore thou must have for it. And what is that? Surely Gods Law, is a Bit; His Threat, a Curb; thy Resolution, a Rein (all make a good Bridle.) The Bit is in every Mouth, Pro 4. 24.  
Psal. 12. 3.

the Curb in every Ear, the Rein should be in every Heart. If the Tongue go against Law, it must come to Judgment. Even Words must be accounted for: If Vain; thou must answer for their Idleness; The Judge assures it. If Vile, Jude v.  
15, 16.

then thou must look to answer for their Illness; The Judge Pronounceth it. Mat. 12.  
37.

For, By thy words thou shalt be justified, and by thy words thou shalt be condemn- Job 6. 26

ed. Though but Wind (as they blow from Holy or Unholy Spirit) they Waste to

Heaven, or Hell. My Soul look to it: Life and Death are in the Power of

the Tongue. This made David, rain his in. I said I will look to my ways, I

will take heed that I offend not with my tongue. Ps. 39. 1.  
[21]

Apud  
Hier.

Psal. 51.  
15. & 71. 3.

Psal. 39. 9.

Mat. 12.  
34. 35.

1 Pet. 1.

18.

Jud. v. 13.

Mat. 12.

34.

tongue. He will keep it as with a Bridle. He said he would, he Resolved it should be so. He did not Bite it Out, as the Young man did his tongue, to save his Conscience; but In he did, and so must thou. My soul, thou needest not be so Severe. It's the Trumpet of Gods Honour, the Organ of his Praise; (His Servant and Sanctuary must not be Mute) Do not then Ruine, but Rule thy tongue; Bite it then In; and (if need be) Bite it, but not Out. And the Rein will be more easie, if the Heart be well Ruled, For, Out of the abundance of the heart the Mouth speaketh [Good or Ill, as it is stored with Grace or wickedness.] Where no Restraint of ill thoughts, there will be Liberty for ill words. For what are Words, but Born thoughts? and what are Thoughts but Conceived words? misconceptions make misshapen Births.

Seest thou not, O my soul! How, Unchaste hearts have Tongues full of Filthiness? And a Steed is in the mouth when a Whore is in the heart? have not Profane hearts, Tongues full of Ungodlinesse? A Hell in the mouth, when the devill in the heart? have not Uncharitable hearts, Tongues full of

of Slanders, and Censoriousness? A Pro. 33. 14  
*Knife* in the *Mouth*, when a *Butcher* & 24. 2.  
 in the *Heart*? Do not *False Hearts* fill  
*Tongues* with *Lies*, and *Deceitfulness*?  
 A *Suare* in the *Mouth*, when a *Fowler* Hos. 9. 8.  
 is in the *Heart*? Do not *Proud Hearts* Jer. 9. 5, 8.  
 fraught *Tongues* with *Scoffs* and *Dis-* Isa. 57. 4.  
*dainfulness*? An *Ishmael* in the *Mouth*,  
 when *Lucifer* in the *Mind*?

No Ruling thy *Tongue* then, without  
 Governing thy *Heart*. Yet thou art  
*Ruin'd*, if it be not *Rul'd*. *Wickedness* Gen. 6. 11, 13.  
 was the ruine of the *World*. And the  
*Tongue* (*Unrul'd*) is a *World* of wic- Jam. 3. 6.  
 kednesse. *They set their mouth against* Psal. 73. 9.  
*Heaven*; and *their tongue walketh*  
*through the Earth*. But do not thou  
 thine. *Blaspheme* not, *Curse* not, *Swear*  
 not, *Speak* not what is *Ill*, or *Mean*, of  
 God: that's to set thy *Mouth* against 2 Kings  
*Heaven*, and thy *Darts* against it do 19. 12.  
 but fall on thy *Head*. Nor give thy Psal. 52. 5.  
*Lips* leave to do all *Mischief* to man;  
 that's for thy *Tongue* (like the *Devil*)  
 to *Run* through the *Earth*. *Mischieve* Eze. 22. 8.  
 not his *Good Name*; Its to *Murder*  
 more then his *Life*. Dost thou cry out  
 of a *Wound* in thine, that dost *Murder* Pro. 18. 8.  
 anothers? Doth not that very *Outcry*  
*Condemn* thee of that *Murder*? And  
 is

is it not justice (both Gods and Mans)  
 that thou shouldest suffer *Slander* that  
 dost so much ? and for thy *Murt'er*  
 go away with some *Wound* ? *Murth'er*  
 not anothers *Soul*, more dear then his  
*Name*. An unjust *Condemnation* makes  
 a *Murth'er* of the *Execution*. Keep  
 then from *Censure*, that thou commit  
 not *Murth'er*. Be not thy Brothers  
*Judg*, lest thou give thy own *Doom*. For  
 (my soul) if thou dost the same, or like  
 to what thou *Condemnest*, his *Doom* is  
 Thine. Nor wilt thou escape mans  
 more then Gods. For Observe it ;  
 Great *Censures* are greatly *Censured*.  
 Have then thy self to the *Bar*, before  
 thou *Sentence* another ; and thou wilt  
*Acquit* him to *Save* thy self ; or *For-*  
*bear* him, that thou maist escape the *Bar*.

But do not *Murth'er Mankind* (if  
 thou wilt *Man*) *Communication* is the  
*Band* of it, *Truth* the *Tye*, *Lies* loose it.  
 Lies are great *Wounds* to *Conscience*  
 (they rise directly again<sup>t</sup> it) and the  
 very *Death* of *Society*, They do plainly  
 Overthrow it. The *Bane* and *Blot* of  
 man. They make his *Mind* \* *Adultereß*,  
 and his *Words* *Illegitimate* ; *Bastards*  
 begot by the Devil, upon the *Heart* of  
 Man. He is their *Father*. Speech from  
 the

Jam. 4. 12.

Mat. 7. 2.

Rom. 2. 12

Rom. 2. 3.

Acs 5. 4.

Hos. 4. 1, 2.

Joh. 8. 44.

\* Sermi  
concupitur  
in adulte-  
rio.

th *Mind* is the Natural *Issue* of words  
(*Mind* and *Tongue* are as *Man* and  
*Wife* for that *Issue*,) but *Against* it, is a  
*Child* without a *Husband*, out of Mar-  
riage, *spurious*. And therefore no *Heirs*, Rev. 22.  
(cast out of the City) no heirs, except 15. 8 21.  
the *Devils*, to a portion in his lake of fire. 8.

And rightly that; In the fire, Because  
a *Fire-brand*. Yea, so my soul, Every Jam 3.8.  
ill *Tongue* is. A *Fire-brand* of *Satan* in  
*Mans Mouth*, which sets all the *Body* Pf. 130.3.  
on fire, and Burns the *Soul* with it; sets  
the little *World* on fire, yea, and Great  
*One* too. Kindled from Hell, and *Bur-*  
*ning* for it, and to it.

*Dear Soul!* Save thy self from this Pf. 141.3.  
*fire*. Pray *Gods Watch* over thee; Set  
a *watch*, O *Lord*, before the door of my  
*Lips!* And do thou set a *Lock* upon it, Pf. 39.12.  
*Hold* it in. It will *Trip* and *fall* if it  
do *Run* out. Impossible it is, to *Speak* Pf. 140.8.  
*Much*, and *Vell!* A man full of words Pro. 10.19  
cannot *Prosper*, because he will *Erre*.  
If *Dinah Gad* without *wit*, she will not  
return without *shame*. For the *Tongue*  
to be a *Vagabond*, is the way to prove  
*Prostitute*. Besides therefore *Natures*  
*Barrs* (*Lips* and *Teeth*) Put on it the  
*Lock* of reason, and shut it up in si- Jam. 1.19.  
*lence*, so shall it be kept from *Much*  
ill;

ill ; and let *Grace* keep the *Key*, so it will be kept from all. That will make it, and thee both *Perfect* ; Because, thy *Tongues Rule* argues thy *Heart in Obedience* ; and that, *Thee*. The *Hand* being more easie to rule, then the *Tongue*. And those *Three* are all,

Pl. 37. 27. *Hand, Heart, and Tongue.*

Act. 24. 16. *Hand then is Ove. My soul! Thou must look to it too.*

Mat. 22. 37. 38. 39. (3.) *The Government of thy VVorks.*

Rom. 13. 10. And canst not better, then as *David* directs it ; and that is,

Mar. 12. 45. *Eschew evil and do good, and dwell for evermore.*

Mar. 13. 25. *Do no Impiety to God, nor Injury to Man ; and thou dost No Ill : Do*

Pl. 50. 14. *what He Commands for Himself First, and for Man, Next ; And thou dost*

Mar. 7. 23. *Good. Observe it (my soul) as a Plau-*

Rom. 2. 22. *sible, but damnable deceit : An Inno-*

Jac. 2. 24. *cence from ill, will not serve with a*

Heb. 13. 18. *Negligence of good. As thou maist not*

Acts 13. 1. *Be wicked, thou Must be godly. As no*

Eze. 18. 6. *Wrong, thou must do, All, Right. And*

Pro. 23. 29. *yet a diligence in good will not discharge without an Innocence to ill ; As*

thou must be *Just* and *Religious*, thou must not be *Intemperate* and *Sacrilegious* ! Indeed thou art *Neither*, if not both.



both. For the *Law* (Gods *Way*) is for Both; and *Conscience* (Thy *Guide*) Jan. 2. 10. looks at His *Law*. Thou mayst no more *steal* thy Neighbour's *Bed*, then his *Cloak*; nor *take* away his *Goods*, then his *Life*; Thou mayst no more *kill* thy self at a *Table*, then a *Duel*; and mayst *plures* as well *Kill* as *Starve* thy self. Nor *needs crani* mayst thou more *Eat* out of *time* then *pula-1-* *measure*; nor deny thy self due *repose* then *repast*; nor do it to *Others* more then thy *Self*. For, this is all one, to *Distemper* the *Body*, and to *Destroy* it. And though the *Body* be but thy *Servant*, it's too *Good* for thee to *Kill* it. Indeed thou dost so much *Wound* thy self, and *Lame* thy business, as thou dost *Hurt* it. Away then *my soul*! Away, as with a *Gluttons Board*, and *Wantons Bed*; so with *Untimely Foods* and *Sleeps*, if thou lovest either *Health* or *Heaven*: Thy *Disenses* become thy *Vices* by a *Wilful Negligence*, and *Soul* and *Body*, Both Full of *Diseases*.

Nor mayst thou use *God* worse then thy *Self*. Thou must no more *rob* Him of his *Goods* then His *Glory*; nor of His *Mal. 3. 9.* *Service*, then his *Goods*. Nor shouldst thou more *Spaul* on His *Name*, then *Psal. 29. 2.* *Ex. 20. 7.* *Lev. 24.* *16.* *Spie* in His *Face*: In a word, *To Love*, is



to do all thy *Works*. For then, thou wilt do *God* right first, and thy *Self* next; and thy *Neighbour*, next thy self, and that's *All*. All, that either *Law*, or *Gospel* asks. For all is but,

*Tit. 1.12.* To live godly, and righteously, and soberly in this present world. And as

*Mic 6.8.* love is (in sum) all that; so *Charity* is

*Ro. 13.10.* (in short) all Love. God himself makes it

*Mar. 9.13.* Chief of all. He will have Mercy, and

*& 5.23,24* not Sacrifice. He gives it Place before

*Heb. 13.16.* Piety. He loves thy *Alms* before his

*Offerings*, and had rather see an Empty

*Altar*, then an unreconciled Brother.

Nay, for *Gods* sake to do man good, is

to make a *Sacrifice* of Mercy. A most

*Phil. 4.18* sweet and acceptable Sacrifice, and

most *Honoured* Piety. No marvel then,

if it take place of *Justice*.

*Deut. 15.7* The truth is, it is a *Piece* of it, and

*Pf. 112.9.* so *Principal*, that in the Holy Tongue,

הקדש one word speaks Both. \* *Alms* are

*Mat. 5.7.* Debts to the *Needy*, by His *Law* who

*Lu. 11.41.* is Lord of thee and thine; and the *Pay-*

*Dan. 4.27.* ment so good, as Procures from Him a

*Mat. 25.* General *Acquittance*, though but a

*34.35.* Particular *Duty*. Nay, not a *Cancel*

*Pro. 19.17.* onely of the *Debt*, but a *Crown* to the

*Debtor*. And wonder not at it, O

my soul, since it makes thee *Creditor*

to thy God, and Benefactor to thy S<sup>c</sup> Mat. 15. 4.  
viour. As if (as all is Nothing with- 1 Cor. 13.  
out) Nothing well All, with Charity, 23.  
the chief of all. 1 Joh. 3.  
15.

As then it is in thy Power, shew it : 1 Cor. 16. 2  
*Abate* something of *Back* and *Belly*,  
rather then have *Nothing* in thy pow-  
er. With thy *Superfluities* Provide the  
poor of \* *Necessaries*. Did they give \* *Super-*  
their *Ear-rings* to make a *God* ? Wilt *flua diviti*  
thou quit *Nothing* to *Save* a *man* ? *necessaria*  
shall all be *Lavished* away, that should *pauperum.*  
be so *Laid* out ? All to *vanity*, *Nothing* Eph. 4. 28.  
for *mercy* ! O, *my soul*, Tremble to Exo. 32. 3.  
think how such *Accounts* will pass at Job 31. 9.  
the great *Audit-day*. If thou canst at Ezek. 10.  
once *Discharge* thy self, and *Oblige* thy 49.  
God ; why dost thou *Bind* ov. r thy Phil. 4. 17  
self by such *Actions* of *Waste*, to answer Luk. 16. 2.  
Divine *Justice*, at the *Dreadful Day* Mat. 19.  
of *Judgement* ? *Dear soul* ! Read, and 21.  
Avert the *Doom*, thou canst not An- Mat. 25.  
swer it. Yea, see it in *Execution*, and 42.  
quake to see it. *Dives*, that would Luke 16.  
not give a *Crumb* of *Bread* hath not a 22, 24, 25.  
*Drop* of *Comfort*. How much bet-  
ter had it been to have Fed *Lazarus*,  
then *Fared* so deliciously ? To have gi-  
ven *Alms*, then received *Torments* ?  
not to have spent so Much on the  
Flesh,

Flesh, rather than End in Fire? Dem  
soul, be thou more Devoted to Charity,  
let that never be thy End ! Look to  
all, but to that above all thy *W*orks,  
as thou dost unto thy *W*ords and  
*Thoughts*.

Heb. 13.

18.

Pf. 119. 6.

This, *my soul*, makes thy Conscience  
good, and thy Service great, when it  
takes care to Keep all thy *W*ays right.  
Indeed it is that (then which nothing is  
more precious ) to give thy self a Holy  
sacrifice, unto His service, Nothing is  
desired more.

Rom. 12. 1

I beseech you therefore brethren by the  
mercies of God, that ye present your bodies  
a living Sacrifice, holy, acceptable unto  
God, which is your reasonable Service.

### The Sum of this Soliloquie.

Pf. 48. 13.

God being our God, even unto death,  
must be served all our life.

Our Conscience of all our ways, is His  
Perpetual Service.

To look to *Thoughts*, *Words* and  
*Deeds*, is to have care of all our ways,  
(1.) The Heart must be strictly Kept,  
because the Spring of all ill is in the  
Heart.

First

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First Motions must be repel'd, and  
the Senses well watcht, if we will keep the  
Heart.

Eyes and Ears must be chiefly watcht,  
of all the Senses.

2. The Tongue must be Bridled, as  
we love our life.

Gods Law, and Threat, and Mans  
Resolution make a strong Bridle.

The Tongue will be easily Rein'd, if  
the Heart be Rul'd, and hardly else.

It will fly out, if God Keep not the  
Door of the lips.

Taciturnity is a good Lock to keep it  
in.

3. The Hand must be Bound from Ill,  
to Good.

To God and Man it must do no Evil, Ac. 24. 16.  
but all Good.

True Love Performs all.

Charity to Man, is by God accounted  
as the Principal, and Total of Love.

If we have to Spare, we must spend;  
if not, Pinch rather then want to Lay  
out on Works of Charity.

T

Wednesday

# Wednesday-Soliloquie.

Remora's or Hindrances in  
Religion.

O R,

*A Soliloquie Shewing the Soul the  
Errors and Dangers in the Wayes  
of Godlinesse, and How to  
Avoid them.*

**M**Y Soul! To keep thy self con-  
tinually *Serviceable* to thy  
God, is a great and hard  
*Government*! More to Rule  
thy *Little*, then the *Greater*, World; but  
will be *Eased* by some *Helps* which are  
to be had; If thou wilt *avoid* what  
*Hinders*, and *Observe* what *Further*  
thee, in the way to Heaven. And if  
thou dost survey all, thou wilt see, that  
*False Principles*, *Bad Customs*, *Vile  
Companies*, *Vain Scruples*, and *Ghostly  
Negligences*, are *Principall Bars* and  
*Hindrances*. *Conscience* is Gods *Clock*,  
to Teach thee how to *Know* and *Spend*  
thy time in His *Service*, but Given thee  
to *Keep*. If then the *wheels* be *Ill* that  
Move it, or *Dials* *False* that *Guide* it;

Pro. 16. 32.  
& 25. 28.

or Is Kept *Fault*, or thou *Forgetful* of it, how: should the *Motion* possibly be *Rectified*, and it go *Right*? And (my *soul*) Principles and Habits, are the *Wheels*; Examples, *Dials*; *Scruples*, *Dusts*; *Refts*, *Forgettings* of it. *Mind* and *Will* are the *Wheels* on which *Humane Actions* move; Ill Principles, and Habits, Spoil the *Wheels*. And (of many) as the very *Pests* and *Perversions* of all *Regular* life, Eye these: as,

1. Ill Principles.

1. To think thy self Good because thou seest others Worse. For so there shall be but One man Bad in the World, to wit, the Worst. Nay not One, because be he never so bad, the Devil is worse. Rather, Judge thy self Eph. 2. 2. bad, whilst thou seest a better, because by the grace of God, didst thou Equally Eph. 3. 8. Pray, and Endeavour it alike, thou mightest be as Good: By leave of that thou mayst be very Naught. That Principle therefore is bad. And no better,

2. To think thy self not bad because Particularly good. So Abimelech had been as Good, as Abraham, Gen. 20. 6. knows he did not Adulterate Sarah (At on Thought) For that his heart was

Pf. 119. 6. *Upright*. Yea, but if it *Encline* or *Lean*  
to *Any Ill*, the heart is not *Right*: for  
2 King. 10. then (since there is some *Sin* which E-  
very one *Hates*; because a *Contrariety*  
31. of *Sins*, and some he *Loves*) the World  
(which hath *Many*) would not have  
One *Hypocrite*: And since no man is  
*Universally Ill*, there should not be  
one *Sinner*. I may walk in the *Dark*  
Mat. 5. 46. by that, and therefore it is false *Light*.  
So is it,

3. To think my Life good, if my Heart  
be honest. (If my life be not according  
to my Heart.) *Saul* then needed not be  
1 Tim. 1. *Converted*; for he did *Blaspheme* and  
13. *Persecute*, from an *Honest* heart. And  
Aa. 26. 9. *Azzur* should not have been *Smitten*,  
2 Chron. 13. 9. 10. for he *Meant Well*, when he *Did Ill*, in  
slaying the *Atke*. A wrong *Meaning*  
Isa. 10. 7. mars a Good *Action*; a *Right*, makes  
not a Good *Conversation*. Not to be  
*Hypocrite*, is good; and so it is, not  
to be *Prophane*: Not to *Shew* more  
good than I *am*, is Good; but not to  
Be lesse Good than I should be, *Better*.  
So then if I *Think* as I should, I must  
Do as I think. Else as Doing *Contrary*,  
is damnable *Hypocrisie*; so Doing *Less*,  
is Inexcusable *Negligence*. Yea, a *Bad*  
Jam. 4. 17. tongue or hand, where the Mind is  
good



good becomes more *Inexcusable*. So then to think, is Error. And so it is,

4. To think my self Good, because Godly by Firs. Why? Every man is so; When the *Fit* is on him, *Pharaoh* him-

self is a *Saint*; will *Confess*, *Pray*, *Pro-* Exo. 8. 8.  
& 9. 27.  
& 10. 16.  
Exo. 14. 4.  
*mise*, any thing. Whilest the *Plague* is *Warm*, his *Iron-heart Melts*; but if that

be over, as *Hard Iron*, as ever. A *Saint* is *Gold* for substance, the same *In*, and *Out*, of the *Fire*. A *Miscreant* some-

times will be a *Saint*; a *Saint*, never *Miscreant*. Under the *Cross*, he may be more *Tender*; At a *Communion*, more *Devout*; Never *Debauch* and *Obstinate*. 2 Cor. 13. 15.

A *Habit* of strength (not a *Fit*) makes a *Healthy* man; A *Constancy* of good car-riage (not an *Act* now and then) makes a *Holy* one. We shall be judged by our *Ways* (not our *Steps*.) So to *Think* Aet. 24. 18.  
Ezek. 7. 3. then and *Do*, is damnable Error. And

5. To think thy self good, because my Belief is Right. If so, the *Devil* will not be *Wrong*. He *Believes* there is a *God*, and *Christ* His *Son*, and the *Sa-* Jam. 2. 19.  
Luk. 4. 41.  
Mar. 5. 7.  
Aet. 16. 17.  
2 Pet. 2. 4.  
Apo. 12. 9.  
*vour* of the *World* (so far a *Christian*, most *Orthodox* in his *Faith*) but hath *Hate* to *God*, and *Rage* to *Christ*, and so in an ever *Damned* Condition, because *Untrue* at *Ill* in his *Course*. A good *Be-*



- 1 Tim. I. *Life and Life, both, make man Good. A Rightness in Religion and Conversation,*
- 3, 19. *Perfect a Good man. Believe my self a*
- Job I. 8. *Cherubin and Live not a Saint, I am*
- 2 Cor. II. 14. *but a Devil; To my Phansie an Angel,*
- Tit. I. 16. *but in Gods Eye, a Friend. My own Elect, but Gods Reprobate. The Principle is Damn'd which cheats the Soul of Heaven (if believed;) And so it doth Thousands;*
6. *To think, the Soul well, if Absolv'd of her Sins. (If I Sin in Hope of Pardon, and after Fall again into Sin.) My Spul! Where Confession is most Used, Souls are thus much Abused. But Blesse thy self from this Errour. VDo not thou so much abuse thy self. To sin in a Presumption of mercy, is not the way to Pardon, but Judgement. Nay, cuts off all hopes of Pardon, because to be left to the Judg without the Plea of an Advocate. For that, is Mercy, which thou hast Abused, and so thou wilt have Justice without Mercy, to Extremity; for Offended Justice will punish nothing more then Abused Mercy. And if God do not Give the Pardon, the Priest cannot Seal in. For what he doth is In the Name, and, By the Order of God, whose Keys he carries, not to do*
- Deur. 19. 19. *what*
- Rom. 2. 4. *what*
- Joh. 10. 23, 23. *what*

what he *Will*, but *Should*, in His House. Mat. 16.

*My soul!* When Gods Minister due- 19.

ly *Absolve* thee; *Himself* Pardons thee; but if thou *Steal* thy *Pardon*, thou gettest it not *Duly*; and if thou *Cancel* it after it is *Got*, as good not get it.

And to *Pretend* Penitence to such a purpose, and *Presume* to offend, before and after such a Purchase, is first to *Steal* a pardon, and then *Cancel* it. To make Gods *Pardon*, a *Parrent* for Sin is ill. And,

17. To think *Practice of Piety* belongs to the *Cloister* and *Clergie*. Their *Obligations* may be *More*, but thy *Duties* are no *Lesse*. If a *Man* (whoever, or how, or whereever thou livest) thou Owest thy *God* the *Essential Duties* of *Piety* as thy *Maker*, *Preserver*, and *Redeemer* too (by the *Greatest Obligations*.) And for this (*Whosoever* thou art) must be a *Priest*. (A *Priest* to Offer

God that *Sacrifice*.) And *Wherever* Apoc. 1. 6. 1 Pet. 2. 5. 2 Cor. 6. 17.

thou art, must have a *Cloister* (Place and time to *Sequester* thy self) from Mat. 6. 6. Psal. 4. 5. the *World*, to His *Service*. Though not John 17.

*Religious Votaries*, all must be *Religious*. That belongs to all. 15, 16. Joh. 15. 10. Plalm 118.

*My soul!* Thou hast seen *Seven Guides* which mislead *Millions* out of the *Way* Ro. 12. 1, 2.

to Heaven. As thou hopest to be  
 Pf. 95.10. there, *Know* them *All*, and *Shun* them,  
 Mat. 15.14 For if *error* be thy *leader*, thou canst not  
 be in the *Right* way. And as Principles,

## 2. Ill Habits.

They are to be *Avoided*, my soul !  
 For these will *Carry* thee *wrong*, though  
 thy *Guide* be *right*. And this, will  
*Wheel* thy *Heart*, as the other do thy  
*Mind* wrong. But the Soul goes wo-  
 fully *Awry*, that is *Misled* by both. An  
 ill *Custom* is a second *Nature*. And  
 Gen. 6.12. that was *Depraved* enough at *First* to  
 do ill (it needs not a *Second*.) An *Inve-*  
*terate* *Disease* it is, which to *Keep* is  
*Death*; and to leave, *Impossible*. O my  
 soul ! Sin is thy *Blackness*, and Vices  
 Jer. 13.23. thy *Spots*; but by *Continuance* become  
 not *Accidental*, but *Natural*; and what  
*Laver* will wash off an *Ethiopian*  
*Blackness* ? or *Fuller*, take out, a *Le-*  
*pards* *Spots* ? Why cannot some *Speak*  
 but *Swear* ? Why do not some *Talk*  
 but *Lie* ? Why cannot some live more  
 without *Drink* then *Breath* ? And o-  
 thers, no more want their *Lust*, then  
*Sleep* ? But because their *Tongues* have  
 Rom. 6.6. got the *Custom* to *speak*; and their *B-*  
 Joh. 8.11. dies the *Habit*, to do evil ? Live not  
 then in Sin, as thou wouldest not *Dy-*

in it. Naturalize it not, if thou wilt not Dye for it. Reiterate not the Acts Heb. 3. 13. of it, if thou wouldest not Naturalize it. VVhat thou canst, Commit not the First Acts, and thou shalt not Reiterate it. If thou hast been Overtaken Gal. 6. 1. with the first, Run away from a second, lest a third Overrun thee, and Leave thee in the way of death, Yea; and at the very Door. For, my soul!

Hardnesse of heart is the Threshold of Hell. And many strokes of guilt will Obdurate Animate it to Hardnesse. And then, as much Sense in that, as will be in thy

Conscience. And then, as much Blushing in Brass, as will be in thy Countenance. Entrance tears off the Vail of Shame, but Continuance Whores the Forehead; Jer. 3. 3. Zach. 7. 12. 1 Tim. 4. 2. And so, My soul, it is with all. Sin as & 6. 15. that, One Entrance Conceives Continuance: This, Regers Custom; And That, Impudency: And it, Vengeance. Say then, my soul! Say, and do, with Humble and Holy Job, —

Once have I Spoken, but I will not repeat, Yea twice, but I will Proceed no farther. No Thrice may carry thee so far from God, that either thou Carest not, or Cause not, Return, and so must stand, and Proceed. Proceed for VVant of Jer. 9. 3.

Apoc. 22. a *Timely Pause*, till thou come to a  
 Fatal *Period*. Beware then of Bad *Com-*  
 panies. And so do by,

### 3. *Lewd Companies.*

Indeed, the *Way* not to be *Struck*  
 with these, is to *Fence* against these. For  
 they will both *Instil* the one, and *Induce*  
 the other. That, as they are *Schools* of  
 Error; and This, as they be *Fences* of  
 Wickedness. Those *Within*, these *With-*  
 out, both *Lead* to *Lewdnesse*. Accord-  
 ing to the *Dials* next us, our *Watch*  
 go; and *Wrong*, if they be *Set* to  
 wickedness. When *David* the efore  
 would have his *Go* right, he bids these  
 be *Gone*; *Away from me ye wicked, for*  
*I will Keep the Commandments of my*  
*God*. That is, his *Conscience* cannot go  
 Right, if their *Company* be not *Away*.  
 How should we go *Right*, and *Be* with  
 them, that are *Wrong*? Saint: *Peter*  
 (though fully resolv'd and warn'd a-  
 gainst it) thus *Fell* into his *Fearful Er-*  
 ror. The *Way* of *Christ* lay not through  
 the *High-Priests* hall; nor will *Devotion*  
 kindle, but *Cool* at such a *Fire*. A *Spark*  
 amongst live-coals holds it's *Heat*; A-  
 mongst dead, it *Dyes*. My *soul* If thou  
 canst not *Decline* *Evil-livers*, De-  
 light not in them, they will *Damp* and  
*Dead*.

Dead thy spark. *Civility* with all; is Pro. 6.27.  
*Good, Familiarity* Dangerous. Thou Col. 3.12.  
 mayst *Live* amongst Gods *Rebels*, thou 1 Cor. 5.  
 must not *Love* them. If thou dost, thou 10.  
 wilt in time be *Like* them. *Dead* (as Eph. 5.11.  
 they are) to all good; (As the *Living* Mat. 8.28.  
 Bodies *Chain'd* by the *Tyrant*, to the Eph. 2.1.  
*Dead*:) And *Buried* (as they are) in all Merzenti-  
 ill; (As *Sound* Bodies living with the us.  
*Pestilent* catch their *Death*.) And (with-  
 out the *preservative* of Gods great Jud. 7.23.  
*Mercy* and grace) *Damn'd* with them,  
 for both, (As those that are *Found* with  
*Rioters*) incur the same *Doom*. How Luk. 6.25.  
 dost thou *Fear* their *Condemnation*, Num. 16.  
 and *Love* their *Company*? How canst 24.  
 thou *Laugh* with them in this World, Apoc. 18.4.  
 with whom thou wouldst not *Hou* in  
 that other? Why dost thou dread a  
*Plague* Body, and sit with a *Pestilent* Plal. 1.42.  
*Soul*? Surely thy *Soul* is better then Cathedra  
 thy *Body*, and her *Plague* worse; and Pestilentia 2.  
 that *Infection* greater. Read; *Lo d have* 2 Cor. 11.3;  
*mercy on them*, Writ on a Sinners *Door*, T.m. 4.33  
 When thou dost see in their lives, a Pro. 4.15.4  
*Crosse* to all Gods *Commandments*. Ast. 1.42.  
 And, *my soul*, say, Lord have *mercy*  
 on thee, for *Daring* so much in *Spiri-*  
*tual* dangers, and Lord have *mercy* on  
 thee, that thou do not further dare-

so much Shun Prophane Companies ;  
And as not go the way with these ; So  
do not give the way to

4. *Vain Scruples.*

*My soul !* Two things God desires ;  
Thy Joy in His Service, and His Com-  
fort in thy Life ; The Devil a Friend  
to neither, seeks to Rob thee of both ;  
And thy Scruples are his Theeves. If  
they Overtake and Overcome thee, they  
will Bind thee from the One, and Beat  
thee out of the Other ; taking both thy  
Heart from all Duty, and all Joy from  
thy Heart ! Believe it, they will give  
thy Spirit no Freedom, and thy Consci-  
ence no Rest.

1. For when thou shouldst be Doing  
good, thou wilt be Disputing it ; when  
at Gods Work questioning thy warrant ;  
when Acting and wairing on His Ser-  
vice, Entertaining Arguments about it.  
Thus, when Others are well On their  
Journey, thou art quarrelling thy Pass ;  
and dost either, with Balams Ass, stand,  
and not Move at all ; or with Pharaohs  
Chariots, drive on heavily. And no  
Wonder ; For the Wheels are off. The  
Mind becomes Dark, the Heart Dull,  
the Spirit Dead, the Conscience Bar'd :  
Nothing but Weakness and Wavering,  
and



and Trembling, and Chilness and Confusion in the Powers of Action, and so either none at all, or a Stupid, Trembling, Troubled Motion. These be the First-fruits of thy Scruples (*Fetters and Snarés.*)

2. And what then the *Second*, but Heart-Gauls and Gripes ! They will ~~at~~ thee, till they leave not one sound Part of Comfort in thee : Scourge thee with Thoughts, Saw thee with Doubts, Wrack thee with Fears, Torture thee with Perplexities, till thou hast neither Joy of duty nor life ; Leaving thee in a Labyrinth of wo, Doleful, Dismal ; full of nothing but Dumps of joy, Dumps of Spirit, and Distresses of Conscience.

And here, *my soul* ! Take View and heed, of the Devils boundless Craft, and Rage, when he cannot make thee quick to Ill, he will make thee dead to Goodness. If not Dissolute, Irresolute ; If not Debauch'd for Hel, Distracted Heavenward. If Loose of life, then Conscience It self, is a Scruple ; if Strict, then Every Scruple, is a Conscience ; First, he would have thee have No Conscience ; and if not, It, to be All Scruple. With the prophane, Even Careful Piety goes for



for Holy *Lunacy*; and *Motions* of Holy Spirit, for fits of ghostly *Phrensie*. But to the *Religious* he perswades, what he can, what they *Do*, and *Are*; all to be *Prophane*. So when he cannot make our hearts *Hard as Flint*, to Bad purposes, he makes them *Weak as Water*, to Better.

And This is the *Malice* of the Devil. When he cannot have *Us* in Hell, to have *It* in us. To *Torture* us with our *Scruples*, when he cannot with his *Torments*. Now, to have us without the *Comfort* of Heaven, because not ever without the *Joyes* of it. He would have all like himself, if they will not *Go* to it, *Carry* Hell with them.

But, *Dear Soul*, do thou Defeat his *Devices*! A *Scrupulous* Conscience is as *Unsafe* as *Lead*. Thy *Scruples*, as they are thy *Clogs*, and *Rods*, so they will be his *Screws*, if they continue so. Screws to *Windle* thy thoughts up through *Doubts* and *Fears*, to the Utmost *Pin* of *Despair*, and either leave thee there, or let thee down again, to as *Ill* (though a more *merry* *Pin*) of thy *First* estate, in *Presumption*. They will *Hoist* thee up from *Atheism*, till they *Have* thee to *Superstition*, and then

then let thee *Halt* in *Abeyance* again;  
So *Niceness* of life ends often in *Retch-  
lessness* of Conversation. When Satan  
cannot make our hearts *Tough* enough,  
he makes them *Tender* too much; and  
from that *Excesse*, brings them again,  
and so makes them to be tough.

*My soul!* If Well, and with Wis-  
dom, thou canst not be *Enough*; but if  
Vain, and Ill, Conscience may be too  
*Much* Tender. And abundance of  
doubts and scruples will make, and  
prove it, so *Vain*; that's the Devils *De-  
sign*. But how then wilt thou *defeat* him?

Sure, *Never* without the *Aids* of  
God; and therefore thou must *pray* His  
Help. And *Often* not without the *Help*  
of Man, and therefore thou must take  
his *Aid*. If the *Clock* of Conscience  
*Stand* or go not *Even*; it may be, be-  
cause the *Wheels* are *Foul*, dust disor-  
ders the *Wheels*. *My soul!* What are  
thy *Scruples* but those *Piles* of Dust  
(scarce *Visible* to the *Eye*, yet *Hateful*  
to the *Clock*), and Who then must di-  
rect thee, but some *Skilful Master* in  
the *Art* of *Souls*? Some Upright *Judge*  
in the *Cases* of Conscience? If thou  
then canst not (without danger to hurt  
it;) let him *Clean* thy *Watch*, and *Clear*

thy

Job 33.29  
Isa. 50.9.

Gal. 6. 1. thy *Dust*. Or go to some of *Experi-*  
 Heb. 5. 14. *ence*, if thou wantest One of that *Skill*.

But not to one *Subject* to like *Nicesies*,  
 for their *Advice* will but *Confirm* and  
*Multiply* thy *Scruples*. And thy self  
 mayst concur with thy prayers and their  
*Counsels*.

In the Name of God, Go on, in thy  
 good way, and against Common *Er-*  
*rors* and *Frailties*, *Encourage* thy self  
 with Christs *Merits*, and Gods *Mercies*.

Let known good, be *Dove*, and Ill *Stun'd*,  
 from an *Upright* heart; and if any  
 thing *Fail*, it will be *Pardoned*, and (if  
*Necessary*) shall be *Known*. Kill *Go-*

Act. 15. 1. *liab* with his *Own* Sword, *Scruples* by  
 Pl. 41. 14. *Scruples*; Make Satans *Skrews* Gods  
 1 King. 15. *Engines*. Skrew up thy self to a Better,  
 5. and Greater care of Godlinesse, by the  
 Job 41. 7. Force of thy *Scruples*. What they Pre-  
 Phil. 3. 15. tend, make them be, *Movers* and *Solli-*  
*citors* for Gods Service; And with  
*One* *Scruple* Kill all: Have them in  
 jealousie for Naught; *Bands* of *Satan*,  
 though in *Virgins* Attire, and Enertain  
 none but *One*, to *Scrupte* all *Scruples*.

Make not, *Shie* (nay make *Conscience*)  
 of this; It's the way to Clear all out of  
*Conscience*. *Harder* for the Soul,  
 where the *Body* doth *Assist*; and the  
*Humour*

*Humour* of it is (as in *Melancholike Tempers*) to raise *Jealousies* and *Fears*: (For that is to Empty a *Pool* when a *Spring* Feeds it:) Yet even, so it *May*, and *Must* be done; and, Because with greater *Difficulty*, with better *Acceptance*. Look to thy self then, O my *Soul*! and *Cherish* not, but *Banish*; *Scruples*. And so thou must,

5. *Ghostly Negligences*.

*Temptation* and *Corruption* are the *Parents* of mans *Sin*, and *Bane*, (*Father* and *Mother* of all *Mischief*.) And *Idleness* is the *Mother* of both. It is the *Sewer* that takes in, all *Temptation*, and the *Pool* that holds in, all *Corruption*. The *Devils Pillow* where he *Lies*, and *Sins Bed* where she *Conceives*, and *Brings forth* all *VVickednesse*. O my *soul*, Lay not *Him* a *Pillow*, that Comes for thy *Death*, and make not *Her* a *Bed*, that *Stays* for thy *Destruction*! Believe it, Where thou dost place the *Bed* of ease, he will set up the *Chair* of *Pestilence*. The *Devout Saint* did; Ever finding something to *Do*, that the *Devil* may never find him at *Leisure* for his *Service*. If he do, (even *David* himself,) he will put him on *Desperate* and *Damnabie Employment*. It's said,

*Better*

Chrysost. 1 Tim 5. 13.

Pulvinar Satanae

Psal. 11. S. Hierom

2 Sam. 11. *Better be idle, then do nothing.* But  
 2. surely, better be *Doing* any thing (if not  
*Nihil agen-* naught) then be *Idle*. Thou can't not  
*do malè a-* be *Idle*; and do no *Ill*. It puts thee into  
*gere discas.* the *School* of Vice, and the Devil will  
*Præstat ni-* be sure to *Teach* thee. Better indeed do  
*hil quàm* *Nothing* then *Naught*; for that's worse  
*malè agere.* then nothing, the *Worst* of any thing:  
 Lu. 12. 43. But as Impossible for *Waters* to *Stand*  
 and not to *stink*; so it is not to do  
*Naught*, if *Nothing*. To be *Found* then  
 at the last day doing *well*, be seen in this

Act. 9. 39. ever doing *Something*. If not *Alwayes*,  
 at *Spiritual* work, at *Some Civil*, and  
 Innocent Employment. Though thou  
 needst not *Work* (as most) for thy  
*Living*, thou hast as much to do as  
 Pf. 69. 33. any, for thy *Life*. *Eternity* (*My soul*)  
*Momentum* that's thy *Life*; And thy life, that's  
 à quo pen- the *Time* to work for *Eternity*. Thou  
 det æterni- *Camest*, and *Continuest* in the world  
 sas. to *Do* that *Work*. How then darést  
 thou *Ravel* away that pretious *Thread*?  
*Trifle* away that *Time*? O that God  
 should set so *Great* a Price upon it, and  
 Man so *Mean*! Man? Yes, *my soul*!  
 But not every man: Man in *Hell* doth  
 not. O! if they had as many *Worlds*  
 as *Sbricks* (Ten thousand thousand  
*Worlds* of *Worlds*) How willingly  
 would

would they give them all, for a Little Time. Time on earth to Repent, and Escape the Damnation of Hell : The Depth of whose woe, is Wailing and wringing their hands, and hearts, for God lost Eternally, because Time Irrecoverably Gone, which well laid out in Life, might have saved that Lost. And O Man on Earth, wilt thou not be wise till in Hell? My soul! Be not thou the man. Number thy dayes, and apply thy heart unto Wisdom. Pray God thou mayst. Thou wilt not set it on Folly; if thou Number them, Thou wilt find them Few, and none to be Spared. Thou wilt find Many Spent (Yea and Mispent) of those few. Thou wilt find Eternity to depend on those poor Remaines; Thou wilt find, as those are past well or ill, a Happy, or a Miserable Eternity. Thou wilt find, that all Ill spent are the Devils (none of thy) dayes. And canst thou look that the Dayes of Heaven should be thine, when thine on earth are the Devils? The Total is, Time is as Precious as Bliss. He neither Values God nor Himself, that Accounts not of his time. He that will not Lose Eternity, must Number his Dayes. And so wilt thou

Lu. 13. 28.

Psa. 90. 12.  
& 34. 5.

Ro. 2. 7, 8.  
2 Tim. 2. 16.

Act. 16. 18  
Pl. 89. 19.

thou, if wise, *my soul*. Redeem what  
 Eph. 5.16. is *Lost* by a better *Thrift* with what is  
 2 Pet. 4.3. *Left*. Now lay out No more on *Vani-*  
 ty. All for *Eternity*.

Isa. 35.2,3 Doth not the *Clock* of Conscience  
 tell this? Though *Wheels* good, *Dial*  
 go right, all *Kept Clean*, yet if not  
 kept *Going*, not daily *Wound* up, but  
 Rom. 12.14 oft *Hung* by, and forgotten, will it  
 Strike *Just*, so *Sloth* *Dis-times* the  
 Conscience.

It is good, and goes well, when as  
 Gods *Law* sets it, It keeps *due* time for  
 Heb. 13.18 *Good*, and *none*, for *Ill*. (Doth this  
 Decalogue *Never*, that, in *Season* :) As the *Point*,  
 norma a- of that; there are not *Twelve*, but *Ten*  
 gendorum. Hours in this *Clock*.

Luk. 1.6. And when it keeps *Conformity* with  
 2 Pet. 1.10. them, it *Points* and *Strikes* Right. But  
 Without *Care* to see, and have it go  
 right, It will not *Keep* it. And that  
 must be the more, Because no *Clock*  
 so soon out of *Tune*, if the *Care* be  
 not much. *My soul* then, If thou  
 wouldst not have Conscience *Ill*;  
 be not thou *Idle*. Let the *Clock* in thy  
 Ears Mind thee of the *Clock* in thy  
 Breast; As the *devout* Man did, who  
 was wont to say, O *Lord God*! an-  
 other *hour* of my life is now past, and  
 what



what account can I give thee of it? So said he (so say thou) so oft as thou hearest the Clock.

And so, my soul, thou seest the Stops and Stumbling-blocks in Gods Service; shun them, and thou wilt better Walk on in His VVayes.

Wherefore lift up the Hands that hang Heb. 12. 12 down, and the feeble Knees, lest that which is lame be turned out of the way. And,

Take heed, lest there be in you an evil Heb. 3. 12; Heart of Unbelief in departing from the Living God.

The sum of this Soliloquie.

That God be duly and daily served, what Hinders must be carefully shund. There be Five great Impediments to true Piety, and the Constant Service of God.

1. Ill Principles are great Impediments, viz. That I am good, and in good state towards God.

1. Because others are Worse.

2. Because particularly good.

3. Because my Heart is honest, though not my life.

4. Because



4. Because I am Godly by Fits.  
 5. Because of Right Religion, and  
 Belief.

6. Because Ministerially Absol-  
 ved, if not Penitent.

7. Because it is for Cloistered  
 and Church-men only, to be what Others  
 need not, Strictly Religious.

8. Bad Habits are great Bars to Re-  
 ligion, because they Turn and Confirm  
 the Soul against it.

9. Lowd Companies, Inconsistent with  
 good Courses. Pests of Souls, and to be  
 Shun'd, as Plagues.

10. Vain Scruples, great Prejudices to  
 Pious Action and Consolation. Acts of  
 Satans endles Artifice and Malice to be  
 avoided Much, and How.

11. Ghostly Negligences, Mothers of  
 Sin, Nurses of Temptation, Satans Ad-  
 vantages and Agents; Undervaluers of  
 precious Time; Sellers away of Eternity,  
 which no Treasure else can Redeem, and  
 It self (if gone on earth) past Redemption  
 in Hell, where Worlds would be given for  
 a little Time.

12. Because of the Word.  
 13. Because of particular good.  
 14. Because my Heart is bound.  
 15. Thursday

# Thursday Soliloquie.

Helps to Heaven and Happinesse.

O R,

*A Soliloquie, Acquainting the Soul  
with such Holy Reliefs and Aids, as  
will much Facilitate and Further  
Her Course and Progresse in  
the Wayes of Piety.*

(Intwo Parts.)

## FIRST PART.

*Holy Meditations and Morions,*

*Great helps to Piety.*

**M**Y Soul! As those *Avoid-ances* observed, thou canst *Divi-*  
*sion.* Hardly be Bad; so some *Re-*  
*liefs* being had, thou wilt be  
 More *Easily* good. And, by the *Grace*  
 of God, thou maist receive all those *re-*  
*liefs.* Thy own *Thoughts*, and *Endea-*  
*ours* may contribute *All.* If thou wilt  
 Employ thy *mind* and *parts* to *Think*  
 and *Do*, what may advance thee most.  
 The *Aids* are not small which may be  
 brought

brought in by both. And first *Improve* thy *Mind*, for that may do much, by,

1. *Meditations great Promoters of Piety.*

A *Power* that can daily *Mount* to Heaven, whither the *Body*, till the Last day, cannot come. And How that, but by Holy *Motions*? And what are they, but such as either *Go* to, or *Come* from Heaven. VVhen we *Muse* of it, they *Go*; VVhen *Moved* from it, they *Come*. VVhat are our *Motions* to it, but Heavenly *Meditations*? and How so? But when some good thing of *God* or *Christ*, is, and keeps, in *Mind*. Four are made *Famous* for that, *Death* and *Judgment*, *Heaven* and *Hell*. For, my soul, *Remember thy End*, and thou shalt never do amiss.

Eccles. 7.  
36.

And *Death* is thy *First*, *Judgment* thy *Next*, *Heaven* or *Hell* thy *Last* end; These *Four* are thy *Last*.

Quatuor  
Novissima.

Nor will sin be in *Heart*, whilest they are in *Mind*. Nor any thing more move to *Duty*, then to have these in *Memory*. Muse then often of those, O my soul! And of that *First*, which comes first; and How *Soon*, who knows?

ingold

## 1. Death.

O Death ! *How bitter is thy Remembrance !* Yes, to a *Sinner* ; but most *wholsom* against *Sin*. *My soul !* Die thou must. And when thou shalt, what will be thy *Comfort* ? To have *wallowed* in worldly *wealth* ? *swome* in *Sensual Solaces* ? *Arrived* at *Earthly Honors* ? Alas ! No ! this will be thy *Corrasive*. Then, all these *Gauds* are gone. The *Flowers* of thy *Paradise* all *fade*, and nothing remains but the *Snake* under them, *Guilt*, and *Woe*. *Woe* to thee then, if that was thy *Heaven*, Death casts thee out of it ! If thy *Hell*, to want these, It throws thee *Into* it : Then a *Sheet* is all thy *Goods*, a *Grave* all thy *Land* ; a *Coffin* all thy *House*, *Worms* thy *Companions* ; *Corruption* all thy *Kindred* ; *Stench* thy *Perfumes* ; and all thy *Robes*, *Rags* of *rottenness*. No, the onely *Comfort* then, is to have *Liv'd* well ; To have *shun'd* ill, and so want the *sting* of the *Breast* ; to have *Done* good, and so have the *Peace* of the *Bosom*. So to have *Lived*, as not to be *Ashamed* to *Die*. So to *Die*, as to be *Assured* for ever to *Live*. O my *soul* ! that wouldst give *Worlds* to have a little such *Comfort* at

u

that

Ecclus.

41.1.

Luke 16.

26.

Manet

in pitudo.

Ps. 17. 14.

Saladini

funus.

Alex.

Philoso.

phus.

Job 14.

17. and

24. 20.

John 11.

43.

Isa. 38.3.

1 Cor. 15.

56.

2 Pet. 3.

14.

Luk. 2. 19.

Psal. 119.

165.

S. Ambr.

Job 19.

19.

Luke  
19. 42.

that *How*, Neglect not the *Provisions* of that *Peace* in thy *Day*. Believe it, To *Entertain Death* with a *smile*, and *damnation* without *dread*, is the *Sole Effect* and *Fruit* of a *Life* well led in Gods fear according to good *Conscience*.

Phil. 1. 23.  
Heb. 11.

35.

And canst thou *think* of this, and not so *Live*? That knowest (as surely

Eccl. 9. 8.  
and 9. 12.

as thou livest) thou shalt *die*? and yet no more, *Where*, or *When*, or *How*, then if thou didst never *Live*? That knowest, the time is *Past* of doing good, if not done *Before* thou *die*; and thy *salvation* *Gone*, if that time be *Past*? O dear *Soul*,

Joh. 9. 4.  
Eccl. 9. 10

Look to the *Body*, that *Death* doth not surprize *Both*: Look thou to thy *God*, let it not *Look* after the *World*, that, when the *Death* of it comes, Thy

2 Cor. 5. 5.

*Life* may begin, and It not fear the *Prison* of the grave, because It shall *Come*

Joh. 5. 58.

out to a joyful *Day* of *Judgement*. And of that, my *soul*, have a *Serious Meditation*, of,

## 2. Judgment.

*Sin* will not be in thy *Hand*, if that be in thy *Eye*. It is the *Bridle* of *Vanity*, and *Curb* of *Lust*. *Rejoyce*, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and

Eccl. 11. 9. walk in the ways of thine heart, and is  
the

the sight of thy eyes: but Know that for  
 all these things God will bring thee unto  
 Judgement. Seest thou not, my soul,  
 How this is Solomons Bridle? to curb  
 and keep in, the most Head-strong age  
 (Youth) In his fullest Career (the  
 Heart) on his Quickest Spur (the Eye)  
 Thou shalt come to Judgement? Away Acts 17,  
 then with Sin to present Execution. For 30, 31.  
 How wil Guilt stand before It, and it be  
 without Guilt? or thou without Both?  
 Canst thou Cancel it, my soul? \*Calcine\* Turn to  
 thy self sooner; and Conscience, which dust,  
 is the very Quintessence of thy Self. Jer. 17. 1.  
 Couldst thou Annihilate it, thou canst Rom. 2. 15.  
 not Providence; The Everlasting Monu-  
 ments and Records of all thy Sins. Apoc.  
 Thou must come to tryal for all. For 20. 12.  
 a'l these things? Spare No Sin then,  
 away with All. All is Book'd for the  
 Bar. To an Act, Word, Thought. All  
 Inroll'd, though never so Secrer. All is  
 Seen, Writ, Kept; and, For all these Ecc. 1. 1.  
 things God will bring thee to Judgement.  
 God will? Away then, and Away a- Rom. 2. 16.  
 gain, with all Sin. Thou mayst Shift, 1 Cor. 4. 5.  
 thou mayst shuffle for thy self with  
 Man (Bribe him, Blear him, Move,  
 Make the Judge;) but God (the All  
 Wise, and All-just God) thou canst no

Cor. 5. 12. *delude*, nor *deprave*. *My soul!* Mer-  
 thinks thou shouldst not hear *Solomon*  
 speak, but *thunder*, and *quake* to Sin.  
 In the *midst* of all thy *frolikes* (like  
 Dan. 5. 6. *Belshazzars Hand-writing*) this should  
 make thee *quake*.

O *Innocence* ! How *Precious* wilt  
 thou *appear* at that *day* ? O the *Bliss*  
 of that *Breast*, where thou art *found* !  
 Ln. 6. 13. & 11. 18. When all thy *GUILTS* are *Cancelled*, and  
 Mal. 3. 16. thy *good deeds* *Chronicled*, and all shall  
 Mat. 25. be *read*. Before men and *Angels* to thy  
 39. *Endless Glory*, at those great *Affizes* !  
 O *blessed Soul*, that hast the *Acquit-*  
 Ant. 3. 19 *tance* of thy *Ill deeds*, and *Assurance* of  
 Eph. 4. thy *Good*, now *Sealed*, and *Allowed* then,  
 39. at that *dreadful day* !

But *Guilt* ! Where wilt thou *hide*  
 thy *head* ? *Rocks* are no *shelters*, they  
 Apoc. 8. *cleave* ; Nor *Hills*, they *move* ; Nor  
 Apoc. 20. 13. *Hell*, it *opens* Before Him. *Appear* thou  
 2 Cor. must, *Endure* thou canst not. O the  
 5. 10. *Dreadful sound* that gives the *sum-*  
 1 Th. 4. 16. *mons* ! and *sights* that *usher* in His  
 1 Cor. *Judgment*, and thy *sad appearance* !  
 19. 52. When his *Trump* shall *blow*, *Earth*  
 2 Pct. 3. *burn*, *Heaven fold*, *Angels* wait on  
 10. Him, and *Devils* wait for thee, *Hell*  
 2 Thes. *gape*, *Paradise* shut upon thee : And  
 1. 7. (which is the *woe of woes*) *Besides*  
 Mat. 13. 30. all



all these *dread* that are *without* thee,  
the worst *Devil* and *Fire* shall be *with-*  
*in*, *Conscience* crying out upon thee, and *Apoc.*  
*condemning* thee! 6.16.

*My sou!* If man's *bar* fright from  
*capital* Crimes, shall not Gods, from  
*Sinful courses*? It *should*, it *Must*, it 2 *Per. 3.*  
*Will* make thee look to His *Law*, and 11:  
thy *Life*. For, if the *End* of all is, that *John*  
we must be *judged*; the *Sum* of all is, to 11. 4.  
see that we be not *condemned*. Let us *Eccel.*  
hear the *Sum* of the whole matter, fear 12. 13.  
*God* and keep His *commandments*, for  
this is the whole *Duty* of man. For *God*  
will bring every work into *Judgment*,  
with every *secret* thing, whether it be good  
or whether it be evil.

For, *my soul!* As thy *Works* are *Ps. 50. 16.*  
Now, thou wilt be found *Then*, *Acquit-* *Mat. 25.*  
*ted*, or *Condemned*. Proclaimed *heir* of 34.  
*Heaven*, or *Hell*. *Blessed*, or *Accursed* *Rom. 20.*  
for ever. A *Mate* for *Angels*, or *Devils*. 6, 7, 8.  
*In Light*, or *Fire*. And though it ex- *Mat. 25.*  
ceed all, Entertain thy *thoughts* a little 51.  
what it is to be in,

3. *Heaven.*

Surely, *my soul!* If thy *thoughts* be 2 *Per. 3. 14.*  
*In* it, thy *endeavours* will be *after* it.  
And all thy *Works* on earth, but *studies*  
for it. What thou *seekest* here (*Ho-*



nor, Pleasure, Wealth, or Whatever good) and *Lose ſt* thy ſelf in the ſeeking, is to be *Found* all, and *Only*, in Heaven. There's *Honour*, to be a *Grandee* in Gods (a) Court. To *Sit* on Ch iſls (b) *Throne*. There's *Glory* to ſhine as the (c) *Sun*. A *Brother* to all *Saints*, a *Peer* to all (d) *Angels*, a *Spouſe* of the *Son* of (e) *God*. *Honour* and no (f) *Envy*; *Glory*, and no (g) *Vanity*. *State*, and no (h) *Change*. O my ſoul ! What *Rege* to (i) *Immortality*? What *Crown* to (k) *Eternity*? What *glory* to (l) *Heaven*?

(m) There's *Treasure*, *Subſtance* indeed, and (n) *Super-ſufficient*. All (o) good and (p) *Super-excellent*, and *Enduring* ever. To which *Gold* is *Dirt*; *Gems* *Pebbles*; *Tiſſues* *Rags*; *Lands* *Bogs*; *Palaces* *Piles* of mud; *Indies*, *Beggeries*; *Goods* which *Scorn* fire, and thief, and moth, and (q) *ruſt*, and thoſe *Millions* of *Misfortunes*, and *Humane Caſualties*.

There's *Pleasure*. At the *Spring*, (r) *Pure*; In the *River*, (ſ) *Abundant*; Nay in the *Ocean*, (t) *Infinite*. Not as that on earth, (u) *momentany*, mixt (as of *Mars*) nay *Foul* (as of (x) *Beaſts*)

Heb. 10. 34. ſa. 64. 4. Mat. 24. 47. 2 Cor. 4. 17. 2 Per. 1. 17. Luk. 11. 33. Pl. 15. 11. Pl. 36. 8. 1 M. 2. 25. 24. Job 20. 5. Prov. 14. 13. 2 Per. 2. 12, 13.

but

but *Eternal, Incomprehensible, Clear*  
in the *sovereign, beatifical Good*, The *Pet. 1. 8.*  
*Joy of the Lord. All, Only, Rightly, and*  
*Ever, joy.*

There's *Company*. The *most Saints*, *a Heb.*  
(a) *Angels*, The *Best*, The *Trinities*, *12. 3.*  
(b) *Gods Society*; the *Fathers, Sons, Holy b 1 Thess.*  
*Ghosts*, in *mutual, individual (d) ineffa- 4. 7.*  
*ble, indivisible (e) concord, and the con- c 1 Cor.*  
*tinements of most Intimate Affections Phil. 2. 1.*  
and (f) *Unity.* *1 John*

There's *Melody*. The *Songs of Saints 1. 3.*  
to the *Harp of Angels. A Quire of d John*  
both, *chaunting Everlasting Anthems, e John*  
with all *Heavenly Harmony*, to their *16. 20.*  
*Makers, and thy Redeemers (g) glory. Of Apoc.*  
*my soul! If Tongue cannot tell, what S. 15. 3.*  
*Paul heard, when but Rapt into this Pa- and 5. 8.*  
*radise; how should Mortal Mind Con- and 14. 2.*  
*ceive the Delights of Beatifical Vision? 10. and 18.*

*Dear Soul! Made and Redeemed g Apoc.*  
for those *delights! Why dost thou 8. 9, 13.*  
*deign Earth any? Any but such as 2 Cor.*  
are *Akin*; or not *Strange*, to these? *12. 4.*  
Why seems any *Duty* difficult, that *1 Cor. 2. 9.*  
brings to them? Canst thou *do? Canst Phil. 4. 4.*  
thou *suffer too much for them? Is it Heb. 11. 1.*  
possible to be too much *Saint or Mar- Jam. 1. 12.*  
*tyr, to get them? If thou give Skm, Rom. 3. 14.*  
*Flesh, Blood, Head, Heart, Life, to the*

Heb. 11. Knife, Fire, Sword, Ax, Gibbet, Saw,  
 34, 35. Wrack, Caldron, or what ever Torture;  
 36, 37. Comes it not *Cheap*? If for a Lustful  
 Rom. 8. Eye, or Hand, or Foot of offence then,  
 13. or Denial of any Pleasures, is it then  
 Mat. 5. Dear?

Heb. 11. *My soul!* The Saints and Martyrs  
 25. thought themselves good *Merchants*,  
 Pro hac that Bought them at these Rates. Nay,  
 emendâ that Bought them at these Rates. Nay,  
 Bartholo- if thou shouldest daily suffer torments  
 meus pro- on Earth, yea for a long time Endure  
 priam pel- the torments of Hell, the Price would  
 lem dedit. not be Great for the purchase of Hea-  
 Aug. ven. *My soul!* \* He that said so to his,  
 \* Longa was a Saint. Be content then to Cross  
 tempore a Lust, or Carry a Cross for Heaven:  
 tolerare. a Lust, or Carry a Cross for Heaven:  
 Aug. For this thy Christ endured His great  
 Gal. 5. 14. Cross; 'Wilt not thou thy little One?  
 2 Tim. 2. That hast His Shoulders to help thee to  
 12. Bear it too, His Grace, His Spirit, His  
 Heb. 12. 3. Angels for thy help?

2 Cor. 4. *My soul,* let not the Difficulties  
 17. Conceived in a course of Religion, dis-  
 Heb. 2. 18. courage thee From, or in, the way: 'It  
 1 Pct. 4. is Mans Calumny, and the Devils Po-  
 14. licy. To him that Loves God (as thou  
 Heb. 1. 14. shouldst) that Hath His Grace (as thou  
 2 Cor. mayst) and His Favor (as thou might-  
 15. 10. est:) All His Commands are Easie, and  
 1 Joh. 4. 3. His Yoke but Light. For to him is given  
 Mat. 11. the  
 29, 30.

the staff of (a) Peace, and stay of (b) hope, and strength of (c) Comfort, which (besides the *Outward*) are great helps to the Carrying of that Yoke. And (Blind Thoughts and Affections set aside) the Sinner Toils more then the (d) Saint, and Drudges more for Hell, then he Works for Heaven.

And did the Saint droil *More*; Heaven makes all *Nothing*. For what are Moments of Pain and Labour, to Eternity of Joy and Rest, which were Worth the while if attained with Eternal Work and Labour? It's a slander then cast on the Ways of God. Yes, my soul, and a stratagem too. A Flie from Belzeub\* Buzzing this into thy Ears, that he may keep Heaven better out of thy Eyes. And hold thy Foot (when he hath thus slackt thy heart) from Going, or from Coming thither.

My soul, against all such Fainting, take S. Pauls Cordial. Whilest we look not at the things which are seen, but not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

And so there be Pains, as well as Joyes: Think of that, O my soul! For to Foresee is the way to Avoid those

pains; and to muse on it, the means to Escape,

## 4. Hell.

Heb. 12. 11.

Thou art not in *Love* with Pain, my soul ! Who is ? All shun it. Why not then that most, which is *greatest* ?

Mar. 15.

Why in *Earth* more then *Hell* ? Is any

30. and

*Gaol* like that *Dungeon* ? Any *Keep-*

18. 34.

*ers* to *Fiends* ? Any *Burning* like

Mark 9.

that *Fire* ? Any *Biting* like that *Worm* ?

43. 44.

Any *Shame* of face, to the *Confusion*

Apoc. 6.

Before Men and Angels ? Can any

16. 17.

*Loss* on earth, equal the *Loss* of *Hea-*

14. 10.

*ven* ? Or *Exile* from *Friends*, a *Banish-*

Mat. 16.

ment from God and *Angels* ? To

25. 16.

dwell in Utter *Darkness* (no light) A-

Mar. 25.

midst *Infinite tortures* (and no ease) to

27. 47.

all *Eternity* (no end) *Tortures* which

Mat. 8.

make the *Wheel* a *Sport*, the *Furnace* a

12.

*Bower*, and the *Rack* a very *Recrea-*

Apoc. 14.

tion ?

19. 17.

*My soul* ! Are these but *Godly*

*Friends* to fright *Tender* hearts from

wickedness ? If thou beest a *Chri-*

*stian*, thou dost not *believe* so ; nay if

but a *Pleasure*, thou wilt not. *Endless*

and *Extream* pains for evil deeds

after this life, Even they *believe*. The

very *Devils* do, though their *torment*

to do it. *Conscience* (which is in all

men)

2 Pet. 2. 3.

Plato,

Plu. &c.

Jam. 2. 19.

Mar. 8. 29.

men) is an *Apostle* of this to all Nations. *Rom. 1.*  
 ons. The Joyful deaths of Innocent  
 men, and *dread* of Guilty ones in  
 death, *Preach* it all the World over.  
 For what are these but *Summons* to  
 the great Bar, where according to  
 their Works all shall receive the *Sen-*  
*tence* of Judgment? *O my soul!* Pon-  
 der this. Is it grievous to endure ex-  
 trem<sup>e</sup> pain for an *hour*? Is it no-  
 thing to suffer *extremity* for *ever*?  
 So long as *Omnipotency* can Preserve,  
 so much, as *Omniscience*, can devise,  
 What infinite *Justice* doth require (soul  
 and body) to suffer for *ever* and *ever*?  
*O my soul!* Could thy Mind *mea-*  
*sure*, nay but *lastly consider* the *Length*  
 of Eternity! How *millions* of Ages  
 are not a *Span* to that time; not all  
 since the World, an *Inch* of a *Span*:  
 And yet all the Tortures that *earth*  
 ever had, or *wits* of Men and Angels  
 could *Imagine* to have, are but *easy* to  
 those pains, which are to endure to  
 that *eternal* length; thou wouldst  
 as soon *burn* as *lust*; and take up  
 a *Serpent*, as *Sin*. *My soul!* To Save *Eekland*  
 thy self, be serious, and Consider it, *21. 2.*  
 The greatest *temptation* will not take,  
 if thou do but *remember* it. Thou  
 wilt

wilt refuse the *Apple* for the *Worm* in it: The *sweets* of Sin for the *Fire* after it. The hardest *Duty* will down if thou *think* of it. Thy *Dear Friend*, O *my soul*! That gave His *Blood* to save thee from that death, His *Counsel* is, thus to avoid it: *If thine eye offend thee, pluck it out, &c.* It's better for thee having one eye, to go to *Heaven*, then having both, to be cast into *Hell*, where the worm doth not die, and the fire is not quenched. Better a little *Pain* for a *time*, then *All* to *Eternity*.

Mar. 9. 43.

2 Divi-  
son.

Ma. 17.

Verbum

Incarna-

um est,

verbum ad

hominis

naturam

usque ab-

breuiatum.

Act.

Rhi. 3. 4.

1 Joh. 2.

10.

Luk. 2. 7.

*My soul*! These *Four*, are *Cardinal* Considerations to Carry thee to all duty, from all ill; But the *Royal* one remains. Thy *Christ* to be thy *study*, and thy *Jesús* to be thy *Book*: The Word *Abbreviate*; Bible, in *Body*; Scripture, in *Flesh*. Consider *Him*, and all good is *Done*, for He *Did* it; all ill is *Gone*, for He *Fled* it. All His actions are thy *Lessons*: but, *my soul*! His *Birth*, *Life* and *Death*, are the *Chapters*, I would have thee *Read*. For the whole *World* of wickedness, is *Conquer'd* by those three. *Pride*, *Avarice*, and *Luxury*, the three *Parts* of that world.

1. His *Birth* is the *Death* of *Pride*; His *Stable* the *Grave*. For if that was

*There,*



There; Why, is this, any *Where*? Or  
 Wherefore this? For *Clothes*, His Cloaths <sup>Purpura</sup>  
 are best *Purple*. For *Wealth*, Its His <sup>mea panni</sup>  
*straw*. For *Retinue*, Beasts are His. For <sup>salvatoris,</sup>  
*State*, His Palace is an *Inn*. His Bed a  
*Manger*. His *Throne* a *Cratch*. His  
 Canopy, none but *Webs* which *Spiders*  
 spin him. Is it for *strength*? then the  
*Ox* is better. For *Beauty*? He Lies in  
*soil* and dust. For *Wit*? It falls down  
 at His *Feet*. Lo! Whom a *Star*, and <sup>Mat. 3. 11.</sup>  
*Angels*, and *Sages*; proclaim Lord and King & 2. 2.  
 of Heaven and Earth, He is born thus <sup>Lu. 2. 8, 9.</sup>  
*Poor*, that thou shouldst not be *Proud*. <sup>2 Cor. 8. 9.</sup>

2. His *Life* is like His *Birth*, to Kill  
 thy *Covetousness*. He had no *Lands*  
 to Lord, but to *Walk* in. No *Mounts* to <sup>Luk. 22.</sup>  
 climb, but to *Kneel* on. Mount *Olivet* 39.  
 was His *Closet*, and the *Desert* His <sup>Mat. 14.</sup>  
*House*. His *Table*, the *Grass*; no <sup>13, 14.</sup>  
*Covering* but *Heaven*. His *Provisions*, not  
 the Purchase of *Monies*, but *Miracles*.  
 By them, and *Loans*, He *Lives*. If He  
*Ride*, if He *Rest*, if He *Feast* with His  
 Friends, *Beast*, *Bed*, *Room*, all are <sup>Mat. 21. 3.</sup>  
*Borrowed*. Birds and Beasts were pro- <sup>Lu. 22. 11.</sup>  
 vided better; they had their *Nests* and <sup>Mat. 8. 10.</sup>  
*Holes*: He not where to lay his head. & 27. 60.  
 Nor *House*, nor *Tamb*, *Dead* or *Living*. <sup>Mat. 3. 16.</sup>  
 Not He! He, whom Heaven Own'd by  
*Voyce*.



Mat. 17. 5. *Voyce and Sign*, for the *Beloved Son*  
 Joh. 6. 29. of God; the Lord of all would have  
 29. *Nothing*, that thou shouldst not gaze  
 Mat. 25. for *much*, and *Grasp at all*. Thou that  
 24. 15. by His favour dost *Borrow* all of Gods,  
 Luk. 16. 2. and must *Acount* for all not *Laid out*  
 for Him. And can His *Passion* revive,  
 and *Lust* live? No, for,

3. His *Death* is the *Crucifixion* of  
 1. 1. Pet. 4. *lust*. It crucified Him, as the *Cause*;  
 1. & 2. 24. and thou must *Crucifie* it (that's the  
 Rom. 6. 16. *Consequent*) And as they Him, thou  
 Gal. 5. 20. it, that's the *Pattern*. And as He it,  
 1. Rom. 4. so thou, that's the *Power*. Come  
 24. *lustful thoughts*? Clap His *Thorns* to  
 1. Pet. 2. thy *Head*. Rise wanton *Lusts*? Thrust  
 22. His *Spear* to thy *Heart*. Tempt flesh-  
 e Gal. 5. ly *Deeds*? Strike His *Nails* into thy  
 24. *Hands*, and into thy *Feet*, at such *moti-*  
 d 2 Cor. *ons*. If to *Drunkenness*, Put His *Sponge*  
 13. to thy *mouth*; If to *Glauttony*, bring  
 e Rom. 6. His *Gall* to thy *Palace*: In short, What-  
 13. ever the *Flesh* lusts for, for His *death*  
 sake deny it; At *Bed* or *Board* let it  
 no where *Obtain*: let His *Cross Cru-*  
 cifie it, *Golgotha Bury* it. Let it not  
*Live*, the Lord of Life suffered *Death*  
 for it. And for thee, that thou shouldst  
 not let it *Live*, That thou *dye* not for  
 ever for it. *Alas, my soul! If thy Lust*  
*struck*

struck him (who had none of his own)  
*Dead*: How shouldst thou, who hast <sup>2 Cor. 5.</sup>  
 all, and of thy own, *Live*? How not <sup>21.</sup>  
 be *Doom'd*, and *Damn'd* to Eternal <sup>16. 53. 48.</sup>  
*Death*? <sup>Gal. 5. 21.</sup>

My soul! If thou *Sadly* think of God  
 in these *Four*, and of *Christ* in these  
*three*; these will be like *Wisdoms Seven* <sup>Prov. 9. 1.</sup>  
*Pillars*, to *Build* up thy Heart to all  
*Godliness*. And though such thoughts  
 be the *Epicures Dreads*, and *Atheists*  
*Follies*; Believe thou God, who loves  
 not thy *Grief*, and wisheth thee no  
 better *Wisdom*. And *Despise* not the  
*Inspirations* of the Almighty, which are <sup>Job 32. 8.</sup>  
 Gods *Ayds*, to advance that blessed  
 work. My soul! Make much of them if  
 they be Gods. For,

(1.) *Holy Motions* are great *Helps* to  
*Piety*.

Indeed when *Holy Motions* and  
*Meditations* meet (as most what they  
 do) as they make a blessed *Mixture*  
 and *Union* of *Holy Spirits* (Gods and  
 mans;) So they give a great strength by  
 the *Juncture* and *Concurrence* of two;  
 such *Holy Hands* in one and the same  
*Soul* (mans and Gods) And the work  
 will go on, that's *Undertaken* by such  
*ways*.

1 Joh. 4. 1 But, *my soul* ! It is as *Necessary* as  
 Ezck. 13. 3 worthy thy knowledge, to *Discern*,  
 Jer. 31. 33. which be, and which be not, the *Mo-*  
 Ezck. 11. tions of the *Holy Spirit*. For, if another  
 19. to it, *Delusion* leads thee; and if it *Guids*  
 thou wilt *Follow* it. The Tryal of Spi-  
 rits is ; *That is not Gods which is not*  
*Holy*, nor the *Motions His*, which are  
 not Heavenly.

For Gods *Law* is the *Way*, when His  
 Spirit is the *Guide*. Which did *Di-*  
 Isa 8. 20. *stat*, and therefore will never *Drive*  
 Joh. 6. 13, 14, 15. from that way. As being Ever the  
 Gal. 1. 8. *Same*, and never *Contrary* to it self;  
 2 Joh. 10. Even Gods *Spirit* in His *Word*, makes  
 2 Cor. 3. 6. this tryal.

And when the *Spirit* is found *Right*,  
 R m 8. 14. make *Much* of the *Motions*. They are  
 1 Cor. 11. 1. from an *High*, *my soul* ! Thou must  
 not bring and *Bow* them to thy Mind,  
 but it to them. When God is *Leader* ;  
 thou must not go *Before*, but keep the  
 place of a *Follower*. And Follow after,  
 in Gods name, for it *Leads* to *Heaven*.  
 It is no *Worse*, nor less. A *Messenger*  
 from it, a *Guide* to it.

(1.) All *Good* and *Regular Motion*,  
 Mal. 2. 1. is from the *First*, and Best *Mover*. It  
 is an *Angel*, sent from Heaven ; for  
 Angelus, what's that more, then a Heavenly  
 muncins. *Messenger* ?

*Messenger* ? Take heed then *Dear soul* !  
 Thou do not *Entertain* bad, and *Neg-*  
*lect* good *Motions* (That's to *Observe*  
 a *Devil* before an *Angel*.) Give not  
*Audience* to the *Devils Messenger*,  
 before Gods *Ambassador*. That is to  
 be *tyed* in too *Strict* a *League* with  
*Hell* ; too *Loose*, with *Heaven* ! Be-  
 lieve it, there is as much difference be-  
 twixt a *Good*, and a *Bad Motion*, as a  
*Cherub* and a *Fiend* ; and betwixt their  
*Entertainments*, as an *Angels* and a  
*Devils*. Isa. 8. 19.

(2.) And in their *Ends* too. For the  
 one *Weighs* to the *Centre* below, The  
 other *Lifts* up, to the *Circumference*  
 above. A *Seraphim*, to *fire* the heart,  
 and Carry it up in the *flame*. That, is  
 a *Hellish Firebrand* ; this, the *Heaven-* Isa. 6. 6.  
*ly Coal*. Thou art in some *Error*, and  
 the *Light* of this is to *Lead* thee *Right*.  
 At a *Stand*, and *Cool* in *Good*, and the  
*Heat* of this, is to *Warm* thee, and lead  
 thee *On*. Under a *Fall* of *Grace*, Dead  
 under the *Ashes* of prevailing *Frailty* ;  
 And this to *Quicken* thy *Spark*, and  
*Stir* it up. O my *soul* ! then *Kindle*  
 not, the *Hellish*, *Quench* not the *Hea-*  
*venly Coal*. *Quench not the Spirit.* 1 Thes. 5.  
 Cast not *Water* and *Earth* upon it ; 19.

Drown

Drown not the Motion in Sensual and Secular *Pleasures* and *Affairs*. Thy heart is the *Hearth* where it is to *Burn*; but if good *Acceptance* and *Endeavours* do not *Blow*, and stir it up; it will go out. They make the *Bellows* for this Holy *Fire*.

Eph. 4. 30.

2 Tim. 1. 6

Aet. 13. 46.

Lu. 13. 35.

Cant. 5. 2.

3. 6, 7.

Rom. 1. 28

2 Thes. 2. 3

1 Sam. 16.

14.

Luk. 12. 3.

1 Tim. 4. 1

Lu. 11. 26

Apo. 3. 10.

O my Soul! Have dread of this. The Messenger oft *Refused*, will *Come* no more. The *Guide* not *Followed*, will be *Gone*; The *Coal* not *Kindled*, will not be *Warm*. And wo to thee, if the Good Spirit *Leave* thee, for then the *Ill* one will *Lead* thee. Instead of good *Angels*, ill *Thoughts* will *Haunt* thee. And thou knowest whither they go, whom he doth lead. When God *Knocks* at thy heart, let Him not stay at the *Door*, when His *Enemy* at the *First* Motion, is *Let in*; Do not that for *Shame*; If so, know that to *Keep out* Gods Spirit, is to *Shut Door* on thy *Bliss*; and do not that for *Fear*. No, my soul! In *Prosperity* or *Adversity*; At thy *Devotions*, or other *Occasions*; In *Church*, or *Closets*; By *Day*, or *Night*; *Well*, or *Sick*; If thy *Mind* be *Moved* to *Some* known good; or against *Some* evil; God *Knocks*, do thou *Open*; His *Angel* is at *Door*, Take him

in;

in ; His Spirit would Enter, Bid him  
Welcome. Welcome Blessed Spirit that Lu. 13.36.  
comes to Carry me to Heaven ! Wel- Mat. 21.19  
come Holy Comforter, that comest  
to Keep me from Hell ! O come, and  
never go from me, Holy Spirit of  
God !

*My soul!* thou hast seen what Hea-  
venly Helpers, Holy Meditations and  
Motions be. Hear the God of all help, Amos 6.3.  
and he will assure thee so. If others  
put off the Evil day, its wisdom for Ac. 14.25  
thee to have it before thee : If others  
put by Good Motions, it will be thy  
happiness to Entertain them. Believe  
him, who sayes both.

*O that they were Wise, that they Un-*  
*derstood this, that they would Consider* Deut. 32.  
*their Latter end.* 29.

*Whencefore Holy Brethren, Partakers* Heb. 3.1.  
*of the Heavenly calling, Consider the* & 12.3.  
*Apostle and High Priest of our Professi-*  
*on, Christ Jesus.*

*For Consider Him that endured such*  
*contradiction of sinners, lest ye be wear-*  
*ed, and faint in your minds. And, Be-*  
*hold, I stand at the door and Knock ; if* Apo 3.10.  
*any man hear my voyce, and open the*  
*door ; I will Come to him, and Sup with*  
*him, and he with me.*

The

The sum of this Part is,

*Psal. 119. 15. Good Meditations are great Nurses of Gods fear.*

*Psal. 1. 2. Serious thoughts, of Death, Judgment, Heaven and Hell, are Meditations good, against all sins in the VWorld.*

*Gen. 24. 63.*

*Sober Considerations of Christs Birth, Life, and Death, are destructive to Pride, Avarice, and Lust; which Three make all.*

*Holy Motions of God, great Ayds to the Practise of Godlineß.*

*How they may be known to be Gods. What good Offices they have and do from Him, to us, as His Messengers and Guides for our best good.*

*Why, and How to be Entertained at such; and how foul and fearful it is, to Neglect good, and Embrace ill Motions.*

# Helps to Heaven and Happineß.

O R,

*A Soliloquie Acquainting the Soul  
with such Reliefs and Ayds, as  
will Facilitate and Further her  
Course and Progreß in the  
Wayes of Godlineß.*

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## THE SECOND PART.

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*Holy Actions and Cautions, great  
Assistants to Piety.*

**M**Y Soul ! If good *Meditations*  
and *Motions* live in thee ; the  
*Mind* may do much. But when all 3. *Di-*  
that is done, there must be more. *vision.*  
And thy *Ear, Eye, Heart, Hand,*  
*Mouth*, every one must do his Part:  
*Heare, Read, Resolve, Practise,*  
*Pray* (all must be in *Action*) And  
*Conscience* must keep a particular  
*Watch* too, and have some things in  
holy *Caution*. This will compleat all.  
And the Good is not mean which may  
be done by,

*The*



## The Ear.

Act. 14. 27 For, *my soul* ! By this *Door* Gods  
 & 16. 14. Word is *Received* in. *Baptism* first sets  
 Joh. 3. 5. thee, *Preaching* keeps thee, on thy feet.  
 1 Pet. 2. 2. For what are they but to *Know* and *d* ?  
 Jac. 10. 27. And in Gods Word is both *Light* and  
 & 13. 17. *Heat*, and both are *Communicated* by  
 Psal. 109. good *Preaching*. And Observe that,  
 105. *my soul* ! to avoid common Error, The  
 Jer. 23. 29. *Work* of it, is both on *Mind* and *Heart*  
 2 Cor. 4. 4, 5. to *Inform* and *Enflame* ; Till thou dost  
 Lu. 24. 42. as well do good, as *know* it, the *Preacher*  
 2 Tim. 4. 2. hath not done his, nor thou thy *Work*,  
 & 3. 16. He may *Tell* thee that in an *Hour*,  
 Lu. 11. 28. which he can scarce *Teach* thee to do  
 Heb. 5. 11. in a life. The *Principles* of *Christia-*  
 Isa. 28. 10. nity are *Easy*, but the *Practice* is *Hard*.  
 Heb. 6. 1, 2. And *Efficacy*, as well as *Instruction*, is  
 & 4. 12. the *Work* of the *Word*.

Even the *Preached* Word ; So it be  
*duly* Preached. For that, *my soul* ! thou  
 shalt do well to *Eye*, as another pre-  
 vailing, but most pestilent *Error*. The  
*Pulpit* doth not make the *Word* ; nor  
*Speaking* from it, *Preaching*. But a  
 Reverend *Handling* of Holy Scripture  
 according to the *Truth* of Gods *Sense*,  
 and to the *Aims* of Gods *Spirit*, that's  
 the true *Preaching* of the *Word*.  
*Error*, and *Ill*, are from the *Devil*,  
 though

2 Tim. 1.  
 19.

Tic. 1. 9.

2 Tim. 2.  
 15.

though out of a *Pulpit*. And if thou take heed *How* thou hearest *This*, and have care to hearken to *That*, with an *Hum-ble, Honest Heart*, *Prepossess* with neither *Error*, nor *Lust*; thou canst not chuse but be of better life, because well *Taught* by Gods Word.

Nor wilt thou be *worse*, for giving thy self to *Read* it; for therefore it is *Writ-ting* as well as *WOrd*, to have it in thy *Eye*.

But, *my soul*, Avoid *Extremities*. *Theirs*, who forbid it as a *Mote* in the *Peoples Eye*; And theirs, who abuse it as *Dust* under their *Foot*. What is *Secret*, must not be too *Common*; and what is *Secret*, must not be *Enquired*. *Mysteries* are *Labyrinths* which every *Foot* may not (nust, not) *Tread*: *Necessaries*, every *mind* ought, and may *Know*. If thou wouldst not lose thy self, then; Walk not in the *Woods*, but *Plains*: If thou wilt not *Drown* thy self, *For*d the *Shallows*, not the *Deepe*. And if thou canst not *Give* thy self; *Take* direction *How*, and *Where* to go and walk: And so thou mayst advance much in all Holy wayes. The *Pay-ment* to heaven is made there by Gods *Hand*; and thy *Foot* will not go more *wrong*,

Neb. 8. 8

2 Chron.

18. 21.

1 Tim. 4. 1

1 Joh. 4. 1

2 Pet. 3. 1

10. 11.

Mat. 4. 24

Apo. 2. 12.

Act. 17. 11

Jam. 1. 18.

Act. 10. 33.

Mar. 13. 28

Heb. 4. 1.

Mar. 12.

29.

De. 29. 9.

2 Pet. 3.

10.

Heb. 5. 12.

Joh. 5. 19.

1 Joh. 5.

13.

Gal. 3. 2.

2 Pet. 1. 10

Heb. 5. 14.

Pontifex

inter Deum

& homines

pon est.

Phil. 3. 16

2 Tim. 3.

15.

Act. 18. 16 *Wrong*, because thy *Eye* sees the *face*;  
& 16. 17. *ment*. Nay, of that thou art more sure,

when thou dost *Read* then *Hear*: Mans  
1 Joh. 4. 7. *Breath* comes in with Gods *Word* in-  
to the *Ear*, but Gods *Pure Word* and  
Spirit into the *Eye*. Into the *Eye*? yes,  
and to the *Heart* too, from it; and to  
the *Life* from that. For, *my soul*, as  
many Saints have been made *Better*, so  
some have been made *Saints* by the  
meer *Reading* of the Word. And the  
*Desk*, as well as the *Pulpit*, hath begot  
*Converts*. And sure it is a good *Nurse*,  
if a happy *Mother*, of Spiritual life.

Mat. 19.

21.

*Althanas.*

*Tolle, Lege*, made S. *Augustine*, *Saint*.  
And a Text read, turn'd Saint *Antony*  
*Angel*. *My soul*, I would not have thee  
make a *Chapter* keep thee from a Ser-  
mon; nor a *Sermon* make thee slight a  
Chapter: Use both *Right*, and Thou  
wilt be much *Bettered* by both. And if  
with *Eyes* on Heaven, and *Knees* on

\* C. Boro-

mus. *ifc*,

&c.

Earth, and *Heart* on Book, thou  
dost (at due times) turn the *Sacred*  
*Volumes*, thy *Reading* will be right.  
Yea, though *Leaves* not *Inspiredly* sa-  
cred. For when thy self readest Scrip-  
tures, the *Flowers* of Grace; thou art  
the *Bee* that gettest the *Honey* by thy  
own Hand. But in Good and Godly

Books,

Books, another hath *Gathered* ; and thou hast but to *Eat* the Honey. Yea, what is far *Sweeter*, and *Wholsomer* to Pl. 19. 10. Holy and Heavenly *Taste* ! O my soul ! be given to Read Gods and Godly Books. Good *Ayr* breeds good *Spi-* Comparas te vobis *rit* ; and Gods *Ayr* , Holy *Breath*. Biblia Where Flowers of *Grace*, and Plants of *Paradise* grow (as on Holy Grounds) anime pharmaca the *Ayr* is good. Nor is it ill to *Smell* Chrysl. a *Posie* made of no worse *Flowers*. Psalm. 1. 2. Gods *Bible* is a *Garden* ; a good *Book*, a *Posie*. Take *Pleasure* then, and take *Profit* in both. And so thou wilt, if thou dost *Digest* what thou dost *See* and *Hear*. For, my soul, they bring *Meat* into thy *Mouth*, but that doth *Prepare*, 1 Pet. 2. 2; Ro. 6. 17. and *Distribute* it to thy *Nourishment*. Col. 3. 10. They *Convey* Gods *Word* to the *Doors* of thy *House*, but thou must not let it lie there, but *Lodge* it in thy *Heart*, and make it *Commander* of thy life. And to *Entertain* and observe it so, is the work, which, without serious, and strong *Resolutions*, will never be done, the proper act of

### The Heart.

It must *Resolve* upon action ; for which thou see'st *Reason*, and determine a *Practice*, when it knows God ; *Will*

- Acts 10. and *Word*. The *Counsels* of the *Mind*  
 30. do nothing without the *Decrees* of the  
*Will*. And Ear, and Eye can do no more  
 in the *Word* of God, but furnish the  
*Mind* with good *Counsels*. Execution  
 must come from the Heart, the *Great*  
*Governour* of the *Little World* of Man.  
 To it therefore is given the *Power* to  
 make such *Decrees*. And, *my soul*, there  
 is nothing which thou canst not do  
 by vertue of that power. Its wonderful  
 what hath been done by a *Roman Re-*  
*solution*: Miraculous, if any thing were  
 impossible to a *Christian*; Not onely to  
 Dan. 3. 18. *Burn* the hand, and not shrink; but to  
 set the *Body* on *Flames*, and *Smile* at it.  
 Num. 30. And much more to quench the fire of  
 13. burning lusts. *Resolutions* are *Cords*, if  
 Judg. they be weak, *Temptation* (when it is  
 15. 13. strong) as *Sampson*, breaks them like  
*Tow*. But if well *Twist* and *Made*, will  
 Psa. 119. *Bind*, and hold any, though never so  
 116. *Strong*. It did *David* to a *Regular* life,  
 to Gods Law, because so *stedfastly pur-*  
 Jos. 4. *pos'd*. *Joshua* from strange Gods. The  
 15. *Three Children* from the *Image-wor-*  
 Dan. 3. 28 *ship*. There is no good or ill, which  
 thou mayst not do or shun, if thou re-  
 solve for, or against it. Have not  
 some suffered their *Bodies* to be *Cut*,  
 their

their Limbs to be *Sown*, their Throats to be *Parcht* with thirst, and their Stomachs *Gnaw* with hunger, when no means else were left for saving of their *Lives*? and might not the *Intemperate* do as much for *Sobriety* and *Abstinence*? and the *Incontinent* against his *Lusts*, if they did see, and resolve this as necessary to save their *Souls*? *Vows* (my soul) may be *Snares*, if not considerate - Eccl. 5. 2. ly made: but holy *Purposes* are Innocent *Bonds*, into which thou mayst more commonly enter; And *Bind* thy self to better behaviour with them as well as *Vows*; and in some cases with *Pr. 76. 12.* both. And surely God hath given thee *Deut. 12.* that power of *Will*, and thy *Will* that *Power*, that thou shouldst (as a man made for God) *Move* by it to Godliness; and if *Dull*, quicken thy self, and strengthen it more *Fastly* and firmly to move.

But when to *Set*, it must *Go*. Thou *Ps. 66. 12.* must *Determine* and *Do*. Put to *Pr. 126.* *Use* what thou hast in *Purpose*, and *16.* what thy heart doth *Resolve* that must be done by thy

*Hand.*

*My soul, Experiments confirm Precepts much: And want of good Mi-*

X 2

*tempts,*

tempts, makes brave exploits be thought *Impossible*, and left, when else they might be done. Of the Christian it is most true: What glorious *Conquests* might be got over our lusts, were they not thought *Invincible*? To what *Heights* of Holy *Perfection* might Flesh and Blood attain, were it not believ'd *Impossible*? And why? *Practice* begets *Experience*, and that a mighty *Strength*. Thus doth he come to draw the strongest *Bow*, that began with a weaker; and carry an *Ox* at last, that hath it of a *Calf*, on his shoulders. Thou hast as many *Presidents* for this, as there be *Great Saints*; which from an *Infancy* of goodness have grown by degrees to be so *Great*. Even the *Gyants* of grace were once no taller then *Dwarfs* in goodness. Say not then, *my soul, there's a Lyon in the way*: Thy *Phansie* is the *Lyon*. Enter, go on in the ways of God, thou shalt find the *Lyon* slain, and *honey* in the belly of the *Lyon*. Even, what was *Bitter*, will be *Sweet*; what was *Hard*, will be *Easie*; what was *Terrible*, will be *Amiable*; what was *Strange* become *familiar*, to him that being *Well-resolv'd*, betakes himself to a good and righteous way.

But

Rom. 5.4.

to the

Martyr

urs his

nger

nto the

Candle,

nd after

is Body

n the

fire;

1st. Mon.

Joh. 2.

2, 13.

rov. 22.

3.

udg. 14.

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hil. 3.

28.

er. 101

31



But, *my soul*, thou canst not *Stir*, unless God *Strengthen*; *Pray* then His *Ability*, that thou mayst go on, and let the hand have help from,

*The Mouth.*

To *Speak* (as it doth to *Man* for the Body, so) to *God* for thee, for *Help*. If Ps. 34. 9. it speak from the *Heart*, much may be Mat. 2. 1. done by the *Mouth*. For, as God is the <sup>12.</sup> *Fountain* of *Grace*; *Prayer* is the <sup>1 Joh. 4. 21.</sup> *Bucket* of the *Well*. If then thou <sup>Ez. 11. 19.</sup> wouldst have it, thou must *Down*, or <sup>Joh. 12. 5.</sup> rather (since the *Well* is above) *Up* <sup>1 Cor. 12. 3.</sup> with the *Bucket*. *My soul*, thou canst <sup>Ezek. 36. 27.</sup> no more *do* right without Gods *Spirit*, <sup>Rom. 8.</sup> then the *Body* live without thine: If <sup>4. 11. 14.</sup> that *Holy Spirit* *Lead* thee, thou wilt <sup>Ezek. 36. 17.</sup> not go wrong. *I will put my Spirit in-* <sup>Lu. 11. 13.</sup> *to you, and cause you to walk in my statutes, and ye shall keep my Judgments and do them.* Lo, there's the *Power* to do right: And shall not your *Heavenly Father* give the *Holy Spirit* to those that ask it? (That's the way to come by that power.) And if thou <sup>Isa. 61. 3.</sup> dost, for thy better speed and haste, <sup>Dan. 9. 9.</sup> mix thy *Prayers* with *Aches* and *Tears*; <sup>Isa. 38. 3.</sup> and *Weep* and *Fast* for their better fervency; thou wilt sooner get to the end of that way. And if thou wilt for thy



oh. 6. 57. better progress, provide thy self with  
 more strength and store, be iure to be  
 one at an *Eucharist*, if it come fairly to  
 thy hand. For, *my soul*, nothing doth  
 more nourish Holy Spirit then an Eu-  
 charist. The *Bread* of life from Heaven,  
 that thou *Faint* not in the way. And  
 then Prayers most prevail, when we  
 wax not weary, and grow faint.

*My soul*, thou hast been taught many  
 Helps to do *Well*, but by *two* things  
 wilt be *Cautioned* to do yet *Better*. If  
 thou look to thy Christian *Credit*, and  
*Innocence*, well. To keep that, without  
 just *Blot*; this, without greater *Guilt*.  
*Lessons* that are not *Commonly* taught,  
 and therefore to be more *Singularly*  
 Learnt. *Impair* not thy Credit, *En-  
 crease* not thy Guilt. Watch against  
 both with strict Conscience. Such  
*Holy Cautions help to Heaven much*.

4. *Divi-  
 sion.*  
 Phil. 4: 8.  
 3. Joh. 12.

1. *My soul*, there is a *Reputation*  
 Christian; and if thou *Value* the *World-  
 ly* before life, the Heavenly should be  
*Dearer*. It is, when thou givest no just  
*Scandal*, and *Appearest*, without due  
*Blame* and blemish, in the eye of the  
 world. I say, scandal that's *just*; for  
 if the *Offence* be *Causeless* in thee, it's  
*Taken*, not *Given*. And, I say, *Appearing*  
 with-

without blemish, for thou must look as  
 that it *Be* not, thit it do not, *Appear.* 1 Thes.  
*Abstain from all appearance of Evil.* 5. 22.  
 Thy *Conversation* must have neither *Ill*  
*Heart*, nor *Face*: Nor *ill Prospect* for 1 Cor.  
 Heaven, nor *Aspect* to Earth: *Give no* 10. 32.  
*offence to any.* That is, Hurt not an Ho-  
 nest *Eye* with a *Glass* of foul behaviour; Heb. 12.  
*Stumble* not an *Upright Foot*, with a vi- 13.  
 sible *Block* of offence. *Providing for ho-* 2 Cor. 6.  
*nest things, not onely in the sight of the* 3. and 8.  
*Lord, but in the sight of men;* And of 22.  
 the *Good* above all. For better a *Mil-* Rom. 12.  
*stone* tyed about thy neck, and thou 17.  
*thrown into the bottom of the Sea,* then 18.  
*offend one of those little ones.* What- 16.  
 ever they *Seem*, thy *Sin* is great. Phil. 1. 27.  
 O then, my *soul*, shall *They* be scanda- and 4. 8.  
 lized, rather than *Great* ones, *Bad* ones Eph. 4. 1.  
 be *Offended*? This will hang about thy Col. 1. 10.  
 neck a *Guilt* heavier then a *Milstone.* Rom. 15.  
 Have *Sense* then (as of thy earthly) of \* Qui con-  
 thy Christian *Honor*, my *soul*: Say, scientiam  
 do, nothing *Unworthy* that *Noblesse*, negligit,  
 thy *Goodness*. Have care (as of thy crudelis  
 Self) of *Others Satisfaction*; and est in seip-  
*Wound* no more thy *Credit*, then thy sum; qui  
 \* *Conscience.* Let not thy *Brothers* famam  
*Heart*, more then thy *Own*, take thy negligit,  
 wound. *Ill Looks* wound good hearts; crudelis  
 in proxi-  
 mum.

Ecc. 7. 1. and if they *Infect*, kill like the *Basilisk*.  
*A good name is a precious ointment*; but  
 an ill, a Deadly Perfume. And if thy  
*Carriage* want a good *Countenance*,  
 that's a Dead *fly*, and makes it *Ill*. Away  
 then with an Atheists *Heart* and *Look*.  
 Away with Unchaste *Deeds* and *Shews*.  
 Away with prophane *Thoughts*, and  
*Signs*. Away way with an Epicures *Spi-*  
*rit*, and *Habit*. Away with a Lyars  
*Soul*, and *suspicion*. What is ill, or  
*looks* ill, do all away. For, Believe it,  
 The way for thee to go to heaven, is  
 not to *Lay* a *Stumbling-block* in thy  
 Brothers way. Build him a *Bridge* by  
 thy good *Example*; and, by thy *Coun-*  
*sel*, *Lead*, and *Help* him over; but do  
 not *Block* up and *Baricado* his passage,  
 and by an ill *Spectacle* of Life (like  
*Amasiah's* bloody corps) *stop* his better  
 course. Thou canst not *Bring* others  
 on their way, and thy self be out for  
 heaven. No, but *Company Coming*  
*After* thee, thou wilt be let *Sooner* and  
*Higher* in. Most do not *Mind* this, but  
 do thou, *my soul*! And *Keep Clear* of  
 others *GUILTS*; Be sure to mind that.  
 The reason is as great as *Thine*, and  
*Their*, Salvation.

2. *My soul*! Is not thy *Own* proper  
*Guilt*

Rom. 14.

13:

Pl. 1. 15.

Heb. 3.

12, 13.

Gal. 6. 1.

2 Sam. 9.

12.

Jam. 5. 19.

10.

Dan. 12.

3.

Guilt great enough, that thou must pile  
 on heaps of *Other* mens, to make the  
*Fire* greater? *Dauids sins went over his*  
*head, and were a Burthen too Heavy for*  
*him to bear.* *My soul!* Dost thou not  
 Shrink at this? He that had so good Psal. 38. 3.  
 Shoulders, so great a *Strength to Bear*, Act. 13. 22.  
 so little a *Load* to carry; yet was his 1 Kings 11. 3.  
 too *Heavy* for him? And is thine so  
 Light, to take others *On*? Art thou Dan. 9. 8.  
 confounded to consider the vast sum of Psal. 40. 12.  
 thy *single* *Trespas*s (though but a *Davi-*  
*els* debt) and will not the *Scores* of o-  
 ther mens *Sins*, bring on thee, *Over-*  
*whelming Confusion*? Art thou *princi-*  
*pal* to *Innumerable* ills, and wilt thou  
 be *Accessory* to *Millions*? *My soul!* We  
 must bear one anothers *burthens*: But Gal. 6. 2.  
 their *Miseries*, not their *Sins*. By *Cha-*  
*rity*, not *Copartnership*. A *Fellowship* and Heb. 13. 3.  
 feeling doth well in *Woes*, but woefully Eph. 5. 7.  
 in *Sins*. *Atlas* was feigned to bear 2 Cor. 1. 14.  
 Heaven; but none, Hell. Acts 1. 30.  
Rom. 14.

And couldest thou make snift for  
 thy *Self* to be *saved*, wouldest thou  
 have *Others* by thy *Default*, to *perish*?  
 Have the *Curses* of Hell, with the *Joys*  
 of Heaven? *My soul!* So many as  
*Sin* by thee, are *Damned* for thee:  
 And canst thou number How. *Many*?

Number then all that by thy *Acts* have been made *Sinners*, and by Gods *Grace* not made *Penitents*. Thus when thou art *Dead*, thy *Errors* may *Live*, and thy *Guiles* for many ages lie *Unburied*, like *Cursed Parents*, Propagating ill *Issues* successively to *Souls*, throughout many *Generations*. And though thy *Natural* sins die with thee, the *Adopted* may live for ever.

My *soul*, then, do what the *Apostle* says, Be not partaker of other mens sins; But more, then he *Means*. He would have no *Hands* laid on unworthy *Persons*; do thou keep thine from unworthy *Actions*. By any *Deed* of thine to *Bane* anothers *Soul*, is of all most

*Unworthy*; Or by *Anothers* to bane *Thine*. And there are many wayes to do both. *Nine* are numbred. And very *Naught* all. When thou canst, not to *Hinder* it; for so thou art *Assistant* to it, and thy *Hand* doth it *Help*: When thou shouldst, not to *Reprove* it, for so thou art *Advocate* for it, and thy *Tongue* gives it *License*. To *Counsel* *Sin*, for that's to *Conceive* it in another, to give it *Womb*, and be its *Mother*. To *Command* it; for that's to *Beger* it, to give it *Seed*, and be as *Natural Father*.

To

To Consent to it; for that's to *Own* and *Maintain* it, and be *Adopting* Father to it, if not *Natural*. To *Commend* it; for that's to give it *Dug* and *Suck*, and to be *Nurse* to it at least, if not a *Mother*. To *Entertain* the *Actor* of it, for that's to give it *Shoulders* and *Support* it; or *Refuge*, and to be *Patron* and *Protector*, and so *Brother*, if not *Parent* to it: To keep *Silence*, and be *Mute* at it; for that's to give it *Hand* and *Heart*, and to be a *Friend*, if not a *Brother* to it. To *Partake* of it, for that's to give it *Arm* and *Face*, and to be both sworn *Brother* and *Friend*, and *Loving Benefactor* of it.

In the *Instance* of one Sin, see all this, O my soul! Let *Blood* be it, and behold how another may shed it, and thou be *Guilty* of the *Blood*. *Jonah* killed *Absalom*, but *Ahitophel* Mur-  
2 Sam. 18.9.  
 thered him, because his *Counsel* brought  
2 Sam. 16.21.  
 him to his *Death*. The *Ammonite* slew  
and 12.9.  
*Uriah*, but *David* killed him; because  
1 Kings 2.35.  
 he *Fell* by his *Command*. The *Fews*  
8.22.20.  
 stoned *Stephen*, *Saul* did not *Touch* him,  
1 Kings 21.13.9.  
 yet had *Hand* in his death, because with  
 his *Consent*. Sons of *Belial* stoned *Naboth*, yet *Ahab* slew him, because, as  
 he gave *Countenance* to this doing it  
 with

Jud. 19.  
12. & 20.  
13, 14.

Mar. 23.

31.

Luk. 11.

48, 49.

Pro. 31. 9.

24, 30.

Oba. 11.

13. & 1. 12

Sam. 2.

2, 29.

33, 34.

Lev. 19.

17.

with his Seal, so he had *Complacence* in the *Deed*, and so *Commended* what was done. All *Benjamin* did not *Ravish* the *Levites* *Concubine* to *Death*, but gave *Shield* and *shelter*, to them that did, and so the *Bloody-Rape* became *Theirs*, by *Patronage*. The *Jews* in *Christs* time did not *slay* the *Prophets* which were *killed* many *hundred* years *Before*, yet by *Participation* with their *Fathers*. became *Heirs* of their *Murthers*. And if *King Solomon* *Open* not his *mouth* for the *dumb* in the *cause* of all such as are *appointed* for *destruction*; They may be the *Children*, but he shall be the *Father* of it. *Strangers* *Cut* off *Jacob*, *Esau* *sate* still and *lookt* but on, and he *De-*  
*stroyed* because he did not *save*. Though *Eli's* *Sons* fell by the *Phi-*  
*listims*, His *Hand* gave them the *fatal* *Blow*, because he did not suffi-  
ciently *Reprehend* that which was their *ruine*, their *Sins*.

• O my soul! Be for the *Communi-*  
*on* of *Saints*, not *Sinners*. Not in *Blood*, nor any *Guile*, do thou *Communi-*  
*cate* in anothers *Sin*. *Advise* from it, *Forbid* it, *Dissent*, *Dispraise*, *Disrespect*, *Disclaim*, *Proclaim* against it, *Resist* it, *Rebuke* it. Thou hast *guilts* enough of  
thy

thy own to *Multiply*, thou needest not  
*Add* any others to it.

*My soul*, then, *Giving* others scandal, and *partaking* others guilt, are thy *Enemies*, against which *Conscience* must be charg'd to keep a strict *Watch*. And is thy great *Friend* if it do. For surely, Not to *hinder* others from Heaven, is to *Further* thy Self; Not to be *Laden* with much *Guilt*, gives an easier passage to heaven. And to be free of such *Blocks* and *Fetters*, makes the *Course* of Piety more *Easie*. More easie, though to Craz'd and Corrupted nature *hard* and not to be compassed without our best *Thoughts* and *Endeavors*, even all that *Mind* or *Man* can do, though *Ear*, and *Eye*, and *Heart*, and *Hand*, and *Mouth*, and *Conscience*, improve all their *Arts* and *Faculties* to the *Full*, and with *United* forces, set on the good and great *Employment* of Gods Service, and our *Godliness*. But so it will be. For, *my soul*, *Wisdom* assures thee,

Prov. 2. 1,  
 2, 3, 4, 5.

If thou wilt receive my Words,  
 and hide my Commandments within  
 thee; So that thou encline thine Ear unto  
 wisdom, and apply thy Heart to under-  
 standing: If thou cryest after knowledge,  
 and liftest up thy voice for understand-  
 ing:



ing: If thou seekest her as silver, and searchest for her, as for hid treasures; Then shalt thou understand the Fear of the Lord, and find the knowledge of God.

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The sum of this Part is.

1. Some Acts are great Assistances to Pious Life, which by Gods blessing we may do.

2. Hearing Gods Word, Reading, Resolving, Attempting Practise and Praying, are those Acts.

3. Holy Cautions help much, as well as Actions.

4. It will advance much to Heaven to look carefully to a Christian Credit and Innocence on Earth.

5. To have great Caution to avoid just scandal, and keep clear of other mens Guilt, is the way to maintain that good Credit and Innocence.

Friday.

# Friday-Soliloquie.

## Remedies of Humane Frailty.

O R,

*A Soliloquie shewing the soul, what Provisions of Grace and Mercy God hath made to support her weakness in the way of Piety.*

**M**Y soul! For all thy Cares and 1. Part.  
Helps, thou wilt fail in thy Eph. 4. 17.  
Perpetual Service, so long as 1 Pet. 5. 28.  
Flesh and Devil cease not Ex. 18. 23.  
their Perpetual Motion. Gal. 3. 14.  
God there Col. 1. 12.  
fore, in tenderness of Mercy, hath pro- Rom. 6. 30  
vided for thee, Remedies of Grace, Re- Jac. 2. 26.  
pentance, that thou do not dye : Faith, Psal. 42. 4.  
to make thee, and it, live : And New  
Obedience to keep all alive !

Sin, my soul ! is Ill Humour to Hea- \* Tert. d  
ven, a Disorder of Holy Spirit, and just passit.  
Temper in thee. For this Disease, Mya.  
Repentance is Gods \* Remedy. naxias

And very Sufficient to Heal thee. For  
it will Bleed thee in Contrition, Psal. 207. Naz  
shoe in \* Confession, Purge thee by \* Ac. 1.  
\* Conversion, Sweat thee with \* Gulls, \* Ez. 2.  
Bath thee in \* Tears, Diet thee : from \* Ac. 1.  
Osea. 12. 1.

f 2 Cor. 7. Occasions of 'ill, *Canterize* the *Corrupt*  
 11. part with <sup>s</sup> *Threats*, and *Foment* the  
 g Jonah *Weak* with <sup>h</sup> *Promises*, and *Exercise*  
 3. 4. 5. all, in <sup>i</sup> *Alms*, <sup>k</sup> *Fasts*, and <sup>l</sup> *Prayers*.  
 b Joel 2. And, of the *Healing Vertues* of all  
 13. these *Penitent souls* have had blest *Ex-*  
 i Dan 4. *periments*. For that *Bleeding* cured the  
 27. *Barbarous* <sup>m</sup> *Jewes*, *Vomiting* <sup>n</sup> *David*,  
 h Joel 2. *Purging* <sup>o</sup> *Ephraim*. The *Sweat* did  
 11. the *Jailer* <sup>p</sup> good. The *Bath* help'd  
 l Luke 18. <sup>q</sup> *Magdalene*. The *Cautery* <sup>r</sup> *Saul*.  
 13. *Fomenting Israel*. The *Exercise* did  
 m Acts 2. <sup>s</sup> *Zacheus*, <sup>t</sup> *Abab*, even the <sup>u</sup> *Publican*  
 38. *Ease*.  
 n 2 Sam. <sup>v</sup>  
 22. 13. <sup>w</sup> *Hosea*  
 o Hosea <sup>x</sup>  
 14. 8. <sup>y</sup> *Acts* 16. 29. <sup>z</sup> *Luke* 73. 8. <sup>aa</sup> *Acts* 9. 16 <sup>ab</sup> *Hos.* 6. 1, 3.  
 p Acts 16. 29. <sup>ac</sup> *Luke* 19. 8. <sup>ad</sup> *1 Kings* 21. 19. <sup>ae</sup> *Luke* 18. 13.

Isa. 57. 48 O my soul ! Admire and Adore  
 Jer. 8. 6. that Great and Good *Physitian* who  
 Prescribes thee so *Fair*, and yet so *Sa-*  
 veraign, a *Medicine*. To *Grieve* thou  
 hast done *Ill*, and *Desire* thou mayst do  
 Better. To be *sorry* for what was *A-*  
 miss, and *Not do* again, what will make  
 thee *sorry*. When I have *Wandred*, to  
 Return. : When I have been *Fool'd*, to  
 grow *Wise* : When I am *Sick*, to be  
 Well. When I am *Foul*, to *Wash* : When  
 I cannot be a *Saint* (as good as *Adam*  
 Was) fully *Innocent*, to be as well as  
 Enoch.

Enoch may be truly Penite it. Was Penitens  
ever prescript so Fair? *serè inno-*

And, yet my soul ! this Heals Sin *cens est:*  
(Guilt and Stain) Returns thee, both to *Eccl. 7. 29.*  
God and thy self, Recovers both Fall, *Hof. 14 4.*  
and Wit; Restores both Fainted Blood, *Isa. 1. 18.*  
and Spirit; Reduces to a Paradise both *Lu. 15. 17.*  
of Joy and Innocence; Saves thee from *Ezech. 18.*  
Death, sets thee in Health, Disposeth *30, 31.*  
thee to long, even Everlasting Life, *Luke 15.*  
Can any Medicine be more Sovereign? *22, 24.*

Take it then, my soul, if thou lovest *2 Cor. 7. 10.*  
thy self. And How, and When thy Phy-  
sician gives it. Not Half (for he ap-  
points the whole.) Nor this Hereafter,  
for he wills it, Now. *Luk. 4. 18.*

(1) To grieve for Sin, and do no more, *Act. 24. 18.*  
is to See, not to Lose thy sickness. And *Joel 2. 12.*  
to Amend what is not first Griev'd, to  
Recover, before thou art sick. To be  
Compunct, and not Confess, is to Bleed  
Inwardly. To Confess, but not be Con-  
trite, to Vomit, Wantonly. To Confess, *Pro. 18. 13.*  
and not Amend, to cast, and lick up, the *2 Pet. 2.*  
Vomit. To be Frightened for Sin, and not *22.*  
Bettered, is to Sweat, and take Cold *Joh. 5. 14.*  
after it. To Weep for it, and Commit it, *2 Pet. 2.*  
is, with the Sow. to Wash and Wallow. *22.*  
To Abstain Occasions, and not Acts, is  
to Fast it into a better stomach. To be  
Threat-

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**Gen. 4.13.** Threatned into Despair, is, instead of sin, to *Burn* thy self. And to be fed with *Promises* unto *Presumption*, is not to *Cherish* thy self, but thy *Sickness*. To *Renounce* Evil, and *Entertain* Occasions, is to *send* it away, and *call* it again.

**Ma. 1.13,** To *Pray* to God, and yet *Provoke* Him, is to make a *play* of our Prayers.

**2 Cor. 13.3** To give *Alms*, and do ill, is to give Sin not a *Divorce*, but a *License*. To *Fast* from *Meat*, and *Fall* to sin, is to *Whet* the *Knife*, not to *Kill* it, but *Feast* it.

**Ma. 23.4.** To pray, give, fast, and then take *Liberty* to *swear*, and *sin* and *erre* again, is not to make *Health*, but a *Disease* of the *Exercise*.

*My soul !* This is to take the Medicine By *Halfe*, and so thou shalt never *Recover* thy Self *Whole*.

(2.) And if thou *Delay* it, that's the way never to *Recover*. That, takes *Strength* from the *Medicine*, and gives it to the *Disease*; for, so it grows *Inve-terate*, and the *Cure* more *Difficult*, if not *Desperate*. More hard to *Be*; a *Sow* is *Washed* white, not a *Blackmoor*.

**Mar. 13.15.** A *Young* Profligate, sooner then an *Old* **Jer. 13.23.** **Mat. 26.73.** **Acts 8.18.** **2 Cor. 4.4.** *Obdurate* Sinner. *Simon Peter* quickly, *Simon Magus* never. Its more hard to *Do*; Sin hath more *Efficacy*, the *Devil*

more

more *Interest*, God more *Anger*; Nature *Psal.* 7.11.  
 is *vanquish'd*, Her Powers *depraved*, Her *Jer.* 4.12.  
*Faculties Infirm'd*, *decayed*, *deprived* of  
 virtue for it. It's more hard to *Suffer*;  
 Sin is *Incorporate*, the Humors *Irradi-*  
*sate*, *Habituat*e and *Naturalized*; As  
 soon *Pluck* up an *Old Tree*, as Sin by  
 the *Roots*. As easily *tear out* thy *Heart*  
 as thy *Last*, and *Vomit Bowels*, as *Ca.* *Mat.* 5.29.  
*stomas*, and quit *Limbs* as such *Vices*. O  
 my *soul*! If *Delay* of *Physick* hath killed  
*Thousands* of *Bodies*, it hath *Ten* thou-  
 sands of *Spirits*. Deferre not then thy  
 help, *delay* not thy *Time*. And *Especi-*  
 ally, by the love thou hast to *Heaven*.

*Defer* it not till *Death*. For, What *Indubium*  
 if that be *Sudden*, and give thee no *usque ad*  
*Time*! Or *Distracted*, and take away *man.* *apud*  
*Wit*? Or *Cursed*, and keep away *Greg.*  
*Grace*? And if it allow thee *Space*, and *Sense*,  
 and *Succour*, where will be thy *Com-*  
 fort? *Backward*? There's nothing to  
 be seen but the sad *Survey* of a life  
 full of *GUILTS*, and *Stains*. *Forward*?  
 There's the *Horrid Prospect* of *Hell*  
 and all *Hideous Tortures* of *Damned*  
*Ghosts*, the due *Deserts* of those *GUILTS*.  
 Thou hast not *Power* to *Undo Ill*; no  
*Time*, to do *Better*. What then? Wilt  
 thou *Repent* here, and *Amend* in the  
 World

*Quantam  
lactymarū  
vim ex-  
pendemus,  
ut cum  
Baptismi  
fonte ex-  
uari pos-  
sit? Naz.*

World to Come ? For *Half* thy  
Work look for all thy *Wages* ! No,  
Thou dost not *half*, if no more *Repent*,  
Wilt thou then look *Upward* ? Will a  
*Miserere mei Deus* ! Serve *God* ; or  
a *Peccavi*, Satisfie ? All the three *Vo-  
lumes* of thy *sins* (Thoughts, Words  
and Deeds) all the *scroles* of thy *Guilt*  
be *Cancelled* and *Blown* away with a  
*Breath* of Three *Words*, or *Syllables* ?  
Will a *Groan* exiate a *Life*-full of  
guilt ? A *Tear* (a *Drop*) wash a *Heart*  
full of *filthiness* ? The *Irkings* of a  
*Moment* undo the *Ills* of all thy *Ages* ?  
Canst thou expect this from Him that  
is *Just*, when thy whole life hath been  
but an *Abuse* of His *Grace*, and *Mercy* ?  
Canst thou *Promise* it thy self, and  
look *Inward* ? That this is the *Fear* of  
*God*, not *Death* ; not out of *Self-  
love*, but *Gods* ; not for hate of *Pain*,  
but *Sin* ; not by a *Force* on *Consci-  
ence*, but *Free* ; And if not thy *Self* ;  
dost thou look *Outward* ; Who shall  
*Assure* thee ? Some *Comforter* may pro-  
nounce *Mercy* to thee, as *Favourable*  
*Judgement*, hath been given of many,  
that have Lived *Ill*, and yet Dyed *Pe-  
nitently*. O my soul ! In this case it's  
better to *Give*, then *Receiue* a favour-

able

able Judgment. Its my *Charity*, not thy *Felicity*, that it doth suppose thee happy, whom it *Knows* not, *Miserable* : but if *1 Cor. 13.* it do not find thee, doth not leave thee *5, 7.*

happy. What thou *Art*, the *Judge* of *Hearts* knows ; what thou *shouldst Be*, the *Judge* of *Charity*, hopes. Because, when he sees not *Evidence* to the contrary, he *Believes* the best of thee, with thy *Great Judge*. O my soul then, leave not all to the *Last* hour; when thou art *Isa. 38. 9.* to *Reap*, be not to *Sow*, thy *Comfort*. *Psal. 126. 6.*

Hast thou *1. President. 2. Parable. Lu. 23. 43.*  
*3. Promise of Hope ? The Converted Mat. 20. 9.*  
*Thief ? The Eleventh Hours \* Call? At Ezek. 18.*

*What time soever ? O be not such a Spi- \* In Litur-*  
*der'd Spirit, to suck Poyson out of sacred giâ sic*  
*Flowers. Let not Antidotes of Mercy vertitur.*

be made *Cordials* for *Presumption*. If thou dost out of *Gods Word* draw ill *Spirit*, thou *Robbest* it of its *Holy Sense*, and wilt find no *Promise* of *Pardon*, Nor *Hope* in any *Parable*, or *President* *2 Pet. 3.*  
 for such a *Thief*. My soul ! then, *16.*

*1. Look at the Thief on the Cross, as a Child at the Font ; Baptized from Sin, Confirmed by Christ, so Dying, and Saved. What's that to thee, who, as Co-*  
*ponymus in his Baptisme (ever since Eccl. 11. 18.*  
*thine) hast done nothing but Defile thy*  
*Font ?*



2 Pet. 2. 20 *Font ? A Renegado* in thy life to the  
 Heb. 6. 4. *Profession of thy Baptism ?*

Look at the *Thief* on the *Cross*, as a  
*Martyr* at the *Stake* ; A *Believer*, a  
 Luke 23. *Saint*, a *Confessor*. All on Holy *Flame*  
 40, 41, 42. for *Christ*. The *New Disciple* that  
*Hanged* for Him, when none of the  
*Old stood* to Him. *Senseless* of *Pain*, to  
 spend his *Breath*, and *Serve* Him. As  
 ready to *Dye* for Him, as with Him,  
 and spend his *Blood*, as *Breath*, to Ho-  
 nour Him.

Look at the *Thief* on the *Cross*, as a  
 Jon. 2. 20. *Jonah* in the *Sea*. A *Miracle* of *Grace*,  
 A *Prodigie* of *Providence*. Wilt thou  
 therefore cast thy self into the *Sea* in  
 hope to be *Saved* ? Gods *Mercy* is an  
*Ocean* ; yet if thou so *Leap* into it, thou  
 Mic. 7. 19. mayst be *Drown'd*. Thou that hast left  
 Eccl. 8. the *Ship* of good life (the *Ordinary*  
 11, 12. way) how canst thou look to be *Pre-*  
 Ro. 2. 4, 5. served by singular *Priviledge* ? A *Mon-*  
 1 Tim. 1. 19 ster of life, to be saved in *Death* by a  
*Miracle* of *Mercy* ?

Look at the *Thief* on the *Cross*, as a  
*Saint* in *Heaven*. Make him not en-  
 courage thee to *Rob* God of his *Honor*,  
 and thy self of thy *Happiness*, lest thou  
 make Him to be a *Thief* in *Paradise*  
 too. *Canonize* not thy self *Saint* by his  
 Example,

Example, lest thou *stigmatize* him Sinner for the *President*, and prove thy self a *Reprobate* by the *Presumption*.

Think not then when thou hast *liv'd* 2. Part.  
ill in the world, and art *Crucified* to leave it, by the *Staff* of good hope to *Leap* into *Paradise*, though before an utter *Stranger* to *Christ*, with whom thou hast not the bliss to be *Crucified*. There is no *Parity* of reason to argue, from his *singular*, thy *same* Condition.

2. Nor from the *Parable* of the *Eleventh* hour to thy *Call* at the *Last*. For, What if those *Hours* be the *Ages* of the *World*? then from *Christs* *First* Comming to his *Second* is the *Eleventh*. And what if the *Ages* of *Man*? *Mind*, *my soul* then, *who* was called? He that was not before *hired*. But how Mat. 20. 9.  
oft hast thou had *Offers* and *Refused*? Think then of the *Five Virgins*, as well Mat. 25.  
as the *Five Labourers*. And of the 12. & 22. 7  
*Kings Supper*, as the *Lord's Peny*. And Lu. 14. 18.  
for thy daily *Recusancy* look more to be *Excluded*, then *Admitted* Heaven. And to *What*? To *Work* till the time of wages? *My soul*, Death is the time to take the *Peny*. The *Night* in which no John 9. 4.  
man *Can*, and when it should end, hast thou not *Begun* thy *Work*? And *Whither*?

ther ? but into The *Vineyard* of the Church, out of the *Market-place* of the World ? and thou dost nothing but stand *Idle*, or do *Ill*, in the *Vineyard*, Ever since by *Baptism* taken in ? And *who* calls but the *Lord* ? And if thou dost all thy *Life* time refuse His *Work*, will He at *Death* call thee to His *Wages* ? The *Eleventh Hour* of the day then may be as well at the *Morn* or *Noon*, as *Night* of thy life. No hope then, if when called betimes, tis late ere thou wilt come.

3. Nor is that so *Promising*. At what time soever. It is that the *Penitent* shall have *pardon* ; but where, that the *Sinner* shall be *penitent* ? It is *If* He be ; it's not, that He *Shall*. And must be from the *Bottom of the Heart*, not from a Frighted Phansie, or Quavering *Lip*.

*My soul* ! It is a great *Way* from the *Top* of the Heart to the *Bottom* : And it is turning *From* wickedness, not *Against* it. That reacheth to the *Life* from the *Heart*, but that the *Death-Bed* cannot do. And though it be, *When*, it is not *Howsoever* : yea, and for all that, there are bounds to that *When*, A set *Place* for *Jezebel*, a *Day* for *Jerusalem*, a *Time* for the *World*. Too *Late* thou mayst *Repent*, too *Soon* thou canst

*Ita versio  
Liturgica.*

*Jer. 17 9.*

*Psal. 64. 6.*

*Rev. 2. 21.*

*Lu. 19. 42.*

*Gen. 6. 3.*

canst not. If the *Glass* be run, the *Sun*  
 set (though Noon naturally) wo to thee, it is too *Late*. The *Door* of mercy,  
 though it stand long *Open*, will at last be *shut*. *Wisdom* it self shuts the *Door*.  
 All these then *Plead* little for thee.

Heb. 12. 17

Amos 8. 9.

Eccl. 8. 12

& 9. 10.

Lu. 13. 25.

Pro. 1. 28.

Nay doth not every one *much* against thee? For, *my soul*! If of *Two* Thieves  
*One* was damned; is it not an *Even* lay whether thou be *Saved*? Whether thou shalt dye *Repenting*, or *Blaspheming*; the *Right hand*, or the *Left hand* Thief? (Is it not so by the *Presidents*?) If *some* be called at the *Eleventh* hour, but all before, from the *First* to that; Is it not *Ten* to *One* odds if ever thou be called, if thou *Neglect* the Work of thy *Salvation* till the *Eleventh*? (Is it not so by the *Parable*?) If *When* (and not till when) I *Repent*, I shall *Live*; Is it not a *hundred* to *one*, nay a *hundred thousand* to one odds, if I *Defer* it, I shall *Dye*? Is not this the *strait* gate, which for want of *Mind*, or *Time*, or *Grace*, few find, because they seek it with *Sin*, which they are loth to lose, till Life and Soul, and all be lost? (Is it not so by the *Promise*?) Saint *Forome* sayes, *my soul*! There dyes well, that lives ill, not one of a

Mar. 7. 13.

Isa. 55. 6:

E centum

millibus

vix bene

moritur

male qui

vivit.

Y

Hundred Hier.

Hundred thousand. And to Prove his sum. From Adam to Christ, that have so lived and dyed, we read but of One ; but one, of many Thousands of Millions. Without delay therefore,

**Jocl 2.12.** Now also turn even to Him with all thy Heart, with fasting, and with weeping, and with mourning ; and Rent thy heart, and not thy garment, and turn to the Lord. The Lord sayes it, who delights not in thy death, Poor Sinner, whosoever thou art. And therefore would  
**Ezek.33. 11.** have thee, by a True and Timely Repentance to recover thy Health and life. For from *soul-sickness*, that's Gods Recovery.  
**Acts 3.19.**  
**2 Tim. 2. 25.**

*My Soul !* That may be a *wholsom*, but a *Wearisome* course. To plow up thy Heart, and harrow thy whole man with Daily, and Continual Duty, will make thee apt to Faint, and perhaps some Ground will passe *untouch'd*, and some Clad be *ill-broke*; and when all is done, there will be Failings, and need to Repent thy very repenting ; To Comfort and Confirm thee therefore against this, Provision is made by the Mercy of God. And,

*2. Faith is the Cordial.*  
 And for *Marrials*, and *Vermes* (i true)

true ) a most *Rare* one ; *Gold* and *Pearl*, and *Coral*, are not *Compara-*  
*ble* to it. *Manna Christi* is not, *San-*  
*guis Christi*, makes it. *Nay*, *Blood* and  
*Spirit*, *Godhead* and *Manhood*, *Ver-*  
*tues* and *Merits* ; what He did *Do*, *Say*,  
*Suffer*, *All Christ*, and *All Christs*, is *He*,  
*Christ* the *Onely Cordial* to a *Sinful*  
*Soul*. *None* to Him, *None but Christ*.  
*And Jesus*. *None* to that. The *Name*,  
*above* all names, *Bread* to the *Starv'd*,  
*Cloth* to the *Naked*, *Freedm* to the  
*Fetter'd*, *Wealth* to the *Beggar'd*,  
*Streng'h* to the *Faint*, *Light* to the  
*Dark*, *Life* to the *Dead*, *Deliverance*  
*to the Damn'd*, all's in *Jesus*. *My soul* :  
*Christ* is a *Name* of \* *Medicine*, *Jesus*  
*of Health*. There's His *Oyl*, but here  
*Thy Salvation*. Gladness that thou hast  
*a Christ*, but thy *Happiness* in *Jesus*.  
*Healing* is in His *Wings*, *Saving* His  
*Work*. *Health* in His *Name*, *Redempti-*  
*on* His *Office* : *Against Sin*, *Hell*, *Guilt*,  
*Wrath*, *Devil*, *Death*, *Woundings*,  
*Faintings*, *Swoundings*, no *Remedies*  
*to Jesus*.

1 Tim. 1. 5.  
 Job 28.  
 25, 282  
 1 Cor. 1.  
 30.  
 Mar. 1. 1.  
 28.  
 1 Joh. 2. 1.  
 Phil. 2. 9.  
 Joh. 6. 50.  
 Gal. 3. 27.  
 Joh. 8. 36.  
 2 Cor. 8. 9.  
 Phil. 4. 13.  
 Isa. 61. 1.  
 1 Thes. 1.  
 10.  
 1 Pet. 1. 3.  
 \* Anoint-  
 ed.  
 Heb. 1. 9.  
 1 Saviour.  
 Mal. 1. 1.  
 Mal. 4. 13.  
 1 Tim. 1. 5.  
 Heb. 9. 11.  
 22.

And *Faith* makes the \* *Application*.  
*The Eye* by which I *see* Him. *The Foot*,  
*on which* I *come* to Him. *The Hand* by  
*which* I *take* Him. *The Ring* by which

\* 1810-  
 1018.  
 Chryst  
 Joh. 3. 14.  
 15. & 6. 29

Rom. 8. 7. 4. I *Marry* Him. The *House*, in which I  
 2 Cor. 11. I *Dwell* with Him. The *Board*, at which  
 12. I *Feed* on Him. The *Bed*, on which I  
 Eph. 3. 17. *Rest* in Him. The *Vest*, in which I *Wear*  
 Joh. 6. 47. Him. The *Soul*, by which I *Live* in  
 Heb. 3. 18. Him. The *Body*, by which He *Lives* in  
 Ro. 13. 14. me. What doth thus *Unite* to the All-  
 Gal. 3. 20. saving *Comforter*, must needs be *Cor-*  
 Joh. 14. 16. *dial*. And thence are in it those *Spirits*  
 Heb. 11. 1. of *Comfort*. *Hope* against the *Faints*  
 Rom. 5. 1. of *Fear*. *Peace* against the *Troubles* of  
 8. 15. 13. *Guilt*, and *Joy* against the *Droopings* of  
 10. 8. *Spirit*. *My soul*! If with hard toil and  
 11. 10. 11. abstinence, like *Jonathan*, thy *Eyes* be-  
 12. 10. 11. gin to *Fail*, and thy *Strength* to *Faint*,  
 1 Sam. 14. *Joy* is *Honey* to clear them, and revive  
 29. 10. 11. thee. If with *Israel* in this *Wilderness*  
 2 Cor. 4. of want and wo, thou art ready to *sink*  
 16. 1. and *perish*, *Peace* is *Manna* to feed and  
 Apo. 2. 15. *sustain* thee. If with *David* thy *Bones*  
 3. 1. are *Dried* with heaviness of heart, this  
 2. 1. *Joy* is *Marrow* to *Moysten* them, and  
 Psa. 63. 5. *Strengthen* thee. Isa. 66. 14.

But, if not *True*, thy *Faith* is none of  
 this. And, my *Soul*, since all thy *Com-*  
 fort depends on this, look to it, for *All*  
 have not *Faith*, and *Few* what is *True*.  
 The. 3. 1. *Counterfeits* of *Faith*, are not true  
 1 Tim. 1. 5. *Cordials* to *Conscience*. And there be  
 many *Counterfeits*.



1. A *Vain Delusion*. When what thou believest, is thy *Phansie* not Gods *Word*. Or a *Revelation* (as thou thinkest) *New*, but *Contrary* to the *Old*. For if Faith be not *Wedded* to the *Word*, the Comfort it bears is *Bastard*. *Delusion* all.

2. A *Blind Resignation*, is deceit too. Indeed to give up the *Mind* in absolute *Belief* to what He *says* (be it *Above* or *Against* thy *Reason* or *Sense*) is *Right*: And to See *Superfluities* to *Salvation* (though *Revealed Truths*) with the Churches *Eyes* not *Ill*: But *Necessaries*, thou must see with thy *Own*. And *Know* what thou dost believe, and not *Live* by anothers *Faith*, If not have thy joy in anothers *Heart*.

3. An *Idle Speculation*, it is not neither. It undertakes a great *Work*, and employes at it, a great *Workman*. That *Angelicall* to cleanse the heart, and *Labour* for the strength of *Paradise*, to *Keep Gods Commandments*. This it *Undertakes*. And (which abhors no toil which wit can imagine possible) *Love*, That, it *Employs*. It is but an *Idle Comfort*, that's brought by a *laytring Faith*. And,

4. A *Great Confidence* doth not e-



Mr. Banes  
in Eph.  
pag. 387.  
Helps, 93.  
Byfield in  
2 Pet.  
Rom. 14. 1.  
p. 18000-  
clap---

1 Tim. 1.  
19:

Apoc. 3.  
17, 18.

Mat. 25: 3  
Apoc. 3.  
7, 18.

2 Pet. 1. 10.  
Phil. 2. 12.  
Rom. 11.  
10. & 51.

ver make it *Good* ; for *Assurance* of *sal-  
vation* may be without *True Faith*; and  
it *True* without that *Assurance*. That's  
the *Effect* of a *Strong* one, nor the *Es-  
sence* of *All*. Every man is not *Strong*.  
Some *points* of wind may serve to make  
the way, Every ship hath not *Sail-ful*.  
And if the *Ballast* be not *Weighed* and  
*Fraught*, with an *Humble* and *Good*  
*Conscience*, may as soon *Overturn*, as  
*Arrive* the ship. If *Tender*, it *Sinks*  
it in *Despair* ; if *Tough*, *Splits* it on  
*Presumption* ; No comfort for many,  
but as a *Gulph* and *Rock* to the *Marin-  
er*, if full *Perswasion* be, or there is,  
*No Faith*. And,

5. A *Good Opinion* is less; Though  
Others concurrent with my *Own*, of  
my self. What would I not be, could  
I be what I would? I *Am* not in *Hap-  
py* condition, because I *Think* it ; but  
must first *Be* so, and then I may, *Be-  
lieve* it. If *Ground-less*, if *Word-less*, A  
*Good Belief* is an *Ill Faith* : Because  
thou wouldest *Seek* to have a *Better*  
didst thou not *Presume* it to be so good.

But,

6. A *Bad Dispensation* (that's worst  
of all) to grow *Bold* to *Sin*, because  
*Sure* of *Heaven*. As *Faith* is never  
without

without Hope, a Spur to good: So nor without Fear, the Bridle of Ill. Noah <sup>Heb. ii. 1.</sup> was saved by Faith, but, Built an Ark <sup>Et qui habet fidem</sup> for \* Fear. If thou plunge thy self <sup>servat de timore.</sup> into seas of Sin, thou mayst perish for all thy Faith. If Perfect, it hath Two <sup>Cypri.</sup> Eyes; One for Promises, Another for Precepts (Divine Word and Witness <sup>Heb. 4. 2.</sup> both.) An Ill life can no more stand <sup>Jon. 3. 5.</sup> with Good Faith, then a great Sick- <sup>Act. 24. 14.</sup> ness be with good Health. <sup>80. 14. 9.</sup>

None of those then it is. No, A Trusting in God for salvation by Christ, According to His Word, that's the substantial Sovereign, Cordial-healing-sal- <sup>Act. 15. 1.</sup> ving Faith. <sup>Mar. 5. 7.</sup>

That there is none but by Christ, is the Devils; That none by Christ but as He Conditions, and Wills, the Saints. <sup>Luk. 4. 41.</sup> <sup>Acts 6. 17.</sup> <sup>Apo. 11. 3. 40.</sup>

My soul! Though thy Repentance be right, and Faith sound, and Both, set thee Well: all will be but the Worse, if thou dost not Keep so: For this, Mercy hath made Remedy. And,

3. New Obedience is the Preservative. <sup>3. Pass.</sup>

In Adam (my soul) the Covenant <sup>a Gal. 3. 1.</sup> was, Do, or \* Dye; All, or <sup>b Deut.</sup> None; <sup>17. 26.</sup> Exactly, or <sup>c Gal. 5. 1.</sup> Nothing; but in Christ; <sup>Jam 2. 16.</sup> Who doth <sup>d</sup> Consider, and succour thy <sup>& 3. 2.</sup> frailties, with His Meritorious and <sup>e Heb. 4.</sup>

Gracious Reliefs, the *Tenure* runs, En-  
 Heb. 8.6. *deavour* to do all, Be *Upright* in thy  
 & 9.14. Endeavour. Hate Great Sin, Love  
 15. None. Fly the *Worst*, Follow not *Any*.  
 Acts 24. Detest *Enormities*, Delight not in In-  
 16. firmities. This would not pass for Obe-  
 1 Tim. 1.5 diance of *Old*, and therefore its cal-  
 Heb. 13. led, *New*.  
 18, 21.

Rom. 16. And thy *Health* is happily maintain-  
 18. ed and preserved by it.

2 Joh. 9. It preserves thy *Repentance*, and proves  
 11. it *sound*: It preserves thy *faith*, & makes  
 Eph. 5. 3. it *saving*: It preserves thy *self* in both,  
 1 Cor. 6. 9 & it preserves thy *self* in both,  
 2 Cor. 7. 1 and keeps thee *Living*. S. *John Baptist*,  
 Rom. 6. S. *James*, S. *Paul*, his preservative.

12. It Preserves thee from *Apostasie*, that  
 Heb. 9. 13. thou fall not *wide* from God, And from  
 Mar. 2. 8. *Despair*, that thou fall not *short* of Him;  
 2 Cor. 7. for *Sincerity* is the *Mother* of *Constan-*  
 11. *cy*, and the *Nurse* of *Hope*. *Guilt* wears  
 Jam. 3. off, *Gold* endures; The *Guilty* fears  
 14. *Judgement*, the *Honest* heart *Hopes*. S.  
 Eph. 2. 1, *Lukes* and S. *Johns* Preservative.  
 2. Ps 87. 38.

Luke 8. It Preserves thee Under the *Cross*,  
 13, 15. the *Burden* of thy *flesh*, and against  
 Job 8. 13. *Temptation* (the *Trouble* of thy *Spi-*  
 & 27. 8. *rit*) the *Natural Womb* of *Patience*,  
 Jer. 32. and *Step-Mother* to the *Devils Issue*.  
 40.

Acts 24. 4, 15. Is. 33. 14. 1 Joh. 3. 21. Job 13. 15. Heb. 11. 11  
 Gen. 39. 10. Luke 8. 13.

Guilt

*Guilt* Galls the back, *Innocence* gives strength to bear a Cross. *Shallow Trees* are blown up with bitter Blasts; *Well Rooted* stand against all Winds; yea by them better rooted, and more strong to stand, Holy *Jobs* and Holy *Josephs* Preservative.

It Preserves against High Censure of Others Infirmities (a great *Block*) and too deep a sense of thy Own (a fore *Rub*) in the way to Heaven. *Hy-pocrisie* Judgeth Others, Integrity it self. It keeps the Heart against *Main Offences*, and God Imputes not *Meaner* trespasses. The *Sister* of Charity, and *Daughter* of Mercy; *Obed* and *Hezekiahs* Preservative.

It preserves, Prayer in Favour, and the Word in Fruitfulness (the *Key* and *Door* of Heaven.) That *Clean*; This *Open*. It gains That *Audience* of Gods Ear; and gives This, *Entrance* into Mans Heart. Gets Prayer *Good Respect*; and Provides the Word due *Entertainment*; Prayers *Advocate*, and the Words *Treasurer*. King  *Davids*, and King *Solomons* Preservative.

It preserves against *sin* ( the *Gate* of Hell ) and against the *World* ( the *Hinge* of Sin. ) The *Hollow* heart will

not in Open; the Upright, not in Secret, offend. He looks at *Man's* eye, This at *Gods*. And therefore dare sin no where, because he sees God Every Where. The Chaste Body will neither be courted nor frightened to ill. The Heart which hath singleness for God, looks at the World as the Devils Wanton; and neither Lures, nor Shackles, Bracelets nor Manacles, Golden nor Iron chains, Gains nor Losses, Pleasures nor Tortures, Honors nor Disgraces, can tempt it to be Naught. Holy *Abrahams* and Holy *Daniels* Preservative.

My soul, canst thou Perish and have such a Preservative? No, if it be of Gods Making. But for His Sugar, take not Sarcas Mercury.

1. To be True to thy Side, and Trusty to thy Way with all thy Heart and Soul; that's nothing if it be not Right. Nay to Own Truth and Goodness, wheresoever thou seest it; and Like and Love it, with thy Mind and Heart, that's to be True to God, Who-soever is on, or against, the Side. If not, thou art more for thy Side then God.

2. To Desire from thy heart to be what thou shouldst, but yet not contribute more

more to it, then *Meer* Desire, that's  
Somewhat of it in *Conception*, but No-<sup>Pro 4.21.</sup>  
thing in *Birth*. Though for Christs sake<sup>25.</sup>  
thy *Doing Well*, be *Abated* to *Endea-*  
*vor*, it comes not to so little as, *Desire*. <sup>Acts 14.</sup>  
If not *Effectual* (which is all one with<sup>16.</sup>  
it) what goes no further in thy *Ac-* <sup>Phil. 3.13.</sup>  
count may come to *Much*, but with <sup>Isa. 26.8.</sup>  
God comes to *Nothing*.

3. Nor will *Hearty Endeavor*, and <sup>Num. 23.</sup>  
*Deed* too, pass for it, if onely to *Some* <sup>10.</sup>  
Good, and against *Some* Ill; Or for <sup>Gen. 20.9.</sup>  
*Much*, but not *All*. True *Obedience* <sup>Mar. 6.</sup>  
will not give *Dispensation* from any <sup>10.</sup>  
Law. Loyal *Integrity* dare never ask of <sup>1 Sam. 26.</sup>  
take leave, and *Licence* at any Place to <sup>8.9.</sup>  
Rebel.

*My soul!* Feed not Corrupted Na-<sup>Job 20.12.</sup>  
ture with such *Sweets* as these. Though<sup>12.</sup>  
they seem *Sugars*, they are meer *Mer-* <sup>Ezek. 13.</sup>  
*curies*. Made not for thy *Health*, but <sup>19.</sup>  
*Bane*; not *Medicines*, but *Poysons* of  
thy Life; not *Preservative* to it, but  
*Destructive*; the Ways to Hell and  
Death. As thou Dreadest them, then  
look well to thy Self. Mistake not  
*Poyson* for thy *Preservative*. A sound  
Heart (in truth, not error) is that  
which *Maintains* thy Life.

And now, *my soul!* See at once *All*  
what

what is required for thy *Health*. How to 1. *Try*. How to 2. *Take*. 3. How to *Value* all.

(1.) One, by another, is their best way of *Tryal*. *Forward*; Repentance without *Faith*, is *Desperate Sorrow*. *Faith* without *Obedience*, *Bold Presumption*. *Backward*; *Obedience* without *Faith*, *Blind* and *Unjustified Service*. *Faith* without *Repentance*, *Weak* and *Unmar- ranted Belief*.

To Repent and not *Believe*, is to lay a *Foundation*, and not *Build*. To Believe and not *Obey*, is to *Build* without a *Roof*. To Obey and not *Believe*, is to clap the *Roof* on the *Ground-work*. To Believe, and not Repent, is to *Build* without foundation. Repentance alone is *Recovery* without *Strength*. Faith alone, *Strength* without *Use*: Obedience alone, *Darkness* with *Strength*. Turn then, and take them as you will, this is the just *Tryal*. That's Right *Repentance*, that hath Faith and Obedience *After* it. That's Sound Obedience that hath Faith and Repentance *before* it. That's True *Faith*, that hath Repentance *before*, and Obedience *after* it. My soul then, thou for thy health must have all, if thou wilt have it true, sound & right.

2, And

2 Cor. 9.

10. & 2. 7.

1. Tim. 2. 14.

2. Pet. 1. 1.

Ro. 14. 23.

1 Tim. 1. 5

Heb. 6. 1.

Jude 20.

1. Ju. 14. 20.

Heb. 3. 6.

2. Cor. 7. 1

Mat. 3. 8, 9

Act. 10. 21.

2. 26. 20.

Rom. 16.

26.

Heb. 6. 1.



(2) And wouldst thou know, How thou art to *Take* all ? sure till thou art in Heaven, with *Perfect Cure*, thou must Use on earth, *Continual Remedy*. <sup>1 Cor. 13. 9.</sup>  
*Repent every Day, Believe every Hour, Phil. 3. 13.*  
*Obeys every Moment.*

1. There is no *Day* wherein thou dost not *sin*; no *Night* therefore in which thou must not *repent*. If *Foul*, <sup>Mat. 6. 12.</sup>  
 thou must *Wash*; If *Guilty*, ask *Pardon*; <sup>2 Cor. 7. 1.</sup>  
 If *Sick*, seek *Cure* daily.

2. Thou dost never *sin*, but need a *Saviour*: Never *Well*, but hast need of <sup>Rom 6. 23.</sup>  
*Favour*: Of *Blood*, to cleanse the *GUILTS* <sup>Neh. 13. 22.</sup>  
 of the *Ill*. Of a *Robe*, to cover the *Blemishes* of thy *Good*. What *Blood*, but <sup>Phil. 3. 9.</sup>  
 from His *Side*? What *Robe* but on His <sup>Rom. 3. 24.</sup>  
*Back*? Where else, *my soul*! canst thou <sup>Eph. 1. 7.</sup>  
*Healthy Wounds*, or *Hide thy Scars*,  
 but under the *righteousness* of his *Inno-* <sup>Apo. 7. 14.</sup>  
*cent Life*, *Purp'd* in His most *Pretious* <sup>Jer. 33. 16.</sup>  
*Blood*? If thou then art not without *Sin* <sup>Isa. 53. 11.</sup>  
 a *day*, thou canst not be without *Christ* <sup>Rom 6. 23.</sup>  
 an *hour*; lest for want of a *Saviour* thou <sup>Heb. 4. 11.</sup>  
 be lost in the very *minute* of *Sin*. In His <sup>Phil. 3. 9.</sup>  
*Blood* then thou must *Wash*, Take *San-*  
*ctuary* in His *Merits*, *Shroud* thy self  
 Under His *Robe*, Seek *Mercy* for His  
*Sake*; that is, Believe every *Hour*.

3. And *Obeys Him every Moment*:

for



For sure, *my soul*, of whom thou hast *Continual* Need, thou must offend him *Never*. Find a *Minute* when thou wouldst not be in *Hell* without Him, and take that *Time*, to offend Him. *Eternal* Deliverance deserves *Continual* Gratitude. *Uxto him that hath loved us, and washed us from our sins in his own Blood, and (of vassals and slaves of Satan) hath made us Kings and Priests unto God and His Father. To Him be Glory and Dominion (and therefore from us Duty and Obedience) for ever and ever. Amen.*

(3.) So then, *my soul*! Take them. And Canst thou *Value* them *Enough*? Never too *Much*. Thy Bodies *Health* is worth all the world; but thy own worth more then Ten Thousands of Worlds, Ten Millions of Bodies. It's worth as much as *Salvation*, as *Eternity* comes to, Beyond all value. As much as thy *Christ*, thy *Saviour*, thy *God* is worth; Above *Myriads* of *Salvation*.

Gods  
Value for  
every  
Sore.  
Latimer.

Tir. 1. 1. 3.  
Col. 1. 11.  
Joh. 3. 15.

For Repentance Recovers thy Sickness\*, Faith sets thee *Sound*; Obedience keeps thee *Strong*; all, give a *state* of good and perfect *Health*; and so save from death. And, *my soul*! *Value* *Faith* above all. So *God* doth, and there-

therefore ascribes thy health to it alone, to shew it the *Chief*: And so it is. *Acts 16.*  
 Repentance is but a *preparative* to it; *31.*  
 Obedience a *preservative* of it: Faith is the *Royal Grace*, Repentance the *Usher* *Latimer*  
 that goes *Before*, Obedience, that bears *Ser. 7.* be-  
 up the *train* after it. The *Qu. Mother* of *fore King*  
 this, the *Mistress* to that, *Regent* to both. *Edw.*

O my soul! The Cordial is above all, because Christ is *All in all*. The *Quintessence* of Heavenly Vertue, the *Col. 3. 11.*  
*Elixir* of all Grace, the Very Spirit of Goodness and the *Perfection* of all Per- *Col. 2. 9.*  
 fections, both in Heaven and Earth. *Eph. 1. 3.*  
 Bear no heart in thy Body, rather then *Col. 1. 15.*  
 not this in thy heart. O let that Precious *Vial* never want this Holy *Essence*.  
 Count worldly good *Grease* to this *Oyl*. All Delights *Death* to this *Glad-*  
*ness*. All Honors *Shames* to this *Glo-*  
*ry*. Keep thy *Christ* as thy *Crown*, thy *Psal. 4. 6.*  
*Life* ( as the *Crown of Life* ) thy *Phil. 3. 8.*  
*Immortal Crown*, and Keep thy *Faith* *Col. 1. 17.*  
 as *Him*, for thou *Hast* and *Holdest* *Apo. 2. 10.*  
*Him*, in it. Keep *Him* as thy *Saviour*, *Heb. 10.*  
 and it as thy *Salvation*. *Him*, as thine *39.*  
*Inheritance*; and this, as thine *Interest*. *1 Pet. 1.*  
*Him* as the onely *Sanctuary* of a Trou- *3. 4.*  
 bled Spirit, and this as the Only *Access* *Eph. 2. 8.*  
 to *Him*. If *Defects* be in thy Repen- *Jam. 3. 2.*  
 tance,

Heb. 3. 18,  
19.

rance, *Errors* in thy Obedience (as there may, there will be, in both) fly by Faith unto thy *Sanctuary*. Hide thy Self in His *Wounds*; hold by the Horns of the *Altar*; Creep under His *Wings*, Die within His *Arms*; Go, Run from the Pursuer of Blood, to This City of *Refuge*; Enter in by thy Faith.

And, *My soul*! Keep the *Vial* clean, that the *Elixar* go not out; *Wash* it with Repentance, and *Dry* it with Obedience, that it be so kept; Let them do that Duty to it, that doth so much Good and Help for them. And then, *My soul*! thou shalt be *Healthy* and *Strong*, and Happy in them all.

Heb. 8. 6.

Heb. 12.  
28.

Of Old All this was not enough for thy health; but Christ hath *Mediated* thy Covenant thus, *New*. And to Do this Duty, God for His sake will give thee *Ability*. Ability of Grace to do Him Acceptable *service*. Take His *Word* for it, He promiseth He will. And His *Command* with it, for He sayes, Thou *Must*.

Ezek. 36.  
26.

*A New heart will I give you, and a new Spirit will I put within you, and I will take away the stony heart, and give you*

you a heart of flesh, And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments to do them.

Therefore saith the Lord God, Repent Ezek. 18.  
and turn your selves from all your trans- 31, 32.  
gressions ; so iniquity shall not be your  
ruine.

Cast away all your transgressions where-  
by ye have transgressed, and make you a  
new heart, and a new spirit : For why will  
ye die, O house of Israel ?

For, I have no pleasure in the death of  
him that dieth, saith the Lord God :  
Wherefore turn your selves and live.

### The Sum of this Soliloquie.

God hath appointed Remedies against  
our Failings in His service.

1. Repentance, is the sinners first Re-  
medy. And a most Fair and Sove-  
raign Remedy. Experiments of it.

Taking it by Halves, or Deferring it  
too Long, makes it not to be saving.

To Delay it to future is Dangerous ;  
till death, Desperate.

2. Faith is a sinners Cordial, Most  
precious, because Christ is Chief, yea one-  
ly Ingredient of it, and taken by it.

Ex-

*Excellent Spirits begot by the Cordial  
of true Faith.*

*Six Commerseits of Faith, not truly  
Cordial.*

3. Obedience in the New Covenant, the  
Souls Preservative in health.

*Why it is called New? and How it is  
Preservative of it? Some take Poyson  
instead of this Preservative.*

*The proofs of these true Remedies,  
and Prescripts How and When to take  
them, and Preciousness of all, and of  
Faith in Chief.*

---

*Saturday-*

# Saturday-Soliloquie.

## The Nobility of Piety.

O R,

*A Soliloquie Discovering to the  
Soul, How much Sin sets Her be-  
low and besides Her self, and gives  
ten deadly wounds to her Life  
and Honor.*

**O** My soul! Thou art <sup>a</sup> spirit, thy <sup>a</sup> H:b.12.  
Body is *Flesh*. Wilt thou then <sup>23.</sup>  
make *Flesh* of thy *Spirit*?  
Feeding on corrupt lusts,  
turns it into the basest <sup>b</sup> *Flesh*. That of <sup>b</sup> Rom. 7  
the *Body*, is *natural* and *good*, but this of <sup>5. & 1.6.</sup>  
the *Soul*, *unnatural*, and *ill*. O! Do  
not make thy self a *Monster*, whom <sup>c</sup> Rom.  
God hath made His most *goodly* <sup>8.7.</sup> *crea-*  
*ture*! He that did so *Dignifie* thee in thy <sup>d</sup> Gen. 1.  
*Beginning*, did it to *Gloisfie* thee in the <sup>16.</sup> *Psal* 8.5.  
*End*. But *Carnality* makes thee fall off  
from thy *Dignity*, and short of thy <sup>e</sup> *Psal.*  
*Glory*. With it, God will not *Owne* <sup>49.11.</sup> *Rom* 8.13.  
thee for <sup>f</sup> His, and then, tremble <sup>f</sup> Jer. 2. 21.  
to think who will *take* thee! O! Do  
not commit so gross an *Apostacy*!  
Maintain *primitive Spirit* in thee; if  
thou

thou hast sense of *Honour*, or *Welfare*;  
If it be *Lost* by lust, let Grace make a

Eph 4.15. *Recovery.*

2. O my soul ! The *Immortal* Piece  
Mar. 27. of Man, why is the *Mortal* part Pre-  
32.ferred before thee ? The *Body* will  
Gen. 4.19 dye, thou canst not. Canst thou not  
Eccl. 12.7 *Dye*, and carest not how to *Live*? Hath  
that which will dye (must dye) all thy  
care ? What a folly is this to preferre  
a *Lease* to a *Perpetuity* ? a *Moment* to  
*Eternity* ? The *Satisfaction* of a *Body*  
to the *Salvation* of a *Soul* ? Nay, by  
Seeking for it an *Unreasonable* Welfare,  
to bring on both an *Eternal* ruins !  
For so the *Immortal* is made *Damna-*  
Ezek. 18.4 bly *Mortal*, and dyes to *Bliss* ; and  
Isa. 66.24 the *Mortal*, *Miserably Immortal*, e-  
ver living to *Wo* ! Be wiser and better,  
O my soul, to thee, and to it ! Do thou  
so wait on God, and let it so wait on  
thee in His *service*, that when thou  
shalt be *Rewarded*, it may share with  
thee, in His *salvation* ! By thee let it  
Joh. 6.29 be made *Immortal* in *Glory*. Be not  
thou by it, *Immortal* in *Misery* ! For  
Mar. 9.41 thy own sake suffer not this ; For thy  
Bodies sake do this. If thou dost love it  
indeed, *Promote* it to *Heaven* (To raise  
it from a *Grave* to a *Throne*, is a friend-

by Promotion!) But do not kill thy self  
for love of it! O what a *Murder* is  
this? O what a *Murderer* art thou? *Prov. 6. 32*  
*My soul!* if thou beest *Murdered* of & *8. 38.*  
*Eternal Life*, the *Body* is both *Quarrel* *Rom. 13.*  
and *Sword*, but Thy self (wretched *14.*  
*Spirit!*) thy self art the *Murderer*! *Gal. 5. 21.*  
O do not commit so horrid an *Homi-*  
*cide*; Look to thy *Body* as thy *Life*,  
and fight against *sensuality*, as for *Eter-*  
*nity*! *Hos. 13. 9.*

3. O my soul! The *Noble* part of  
*Humane* nature; Remember thy *No-*  
*bility*! To love *Earth*, and *Earthly*  
*things*, is infinitely *Below* thee. The  
*Mind* and *Will* (thy *Arms*) are made  
to embrace the *Sovereign Truth*, and  
*Goodness* of *Heaven*! Set thy *Foot* (O  
*my soul!*) Set thy *Foot* upon *Earth*!  
Thy *Foot*? yea let thy *Servant* and *Phal. 8. 9.*  
*Subject* (the *Body*) set *Foot* on it.  
It doth by *Nature* set it *Foot*, to teach  
thee, not to set thy *Heart* upon it! O  
*my soul!* if thou dost, thou art not a *psa. 62. 10*  
*Sinner* more against *Grace*, then very  
*Nature*; and art not less a *Prodigy*  
to *Earth*, then *Heaven*. O thou *Noble*  
of the *Almighties* *Making*, be not so  
*base* a *Creature* of the *Devils*, as by  
him to be made at once a *Miscreant* *Joh. 8. 44*  
and



and the *Abomination* of the World.

4. *O my soul ! Gods Image is in thee !*  
 What then doth the *similitude* of  
*Beast* upon thee ? Why doth not  
 Reason, but *Sense* govern thee ? Why  
 doth not *Rational* will, but *Brutish*  
 Appetite rule thee ? This is to out-do  
 the *Devil* in thy undoing ! He took  
 shape of a *Serpent* for an ill *Turn*, and  
 time ; and thou appearest and continuest  
 in a *Bestial* shape. Nay not the *Figure*  
 of *Beast*, but the very *Form* is in thee !  
*Unreasonable* Creature that thou art,  
 worse then the *Brute* that hath no *Un-*  
*derstanding*, because *with* Reason, and  
 against it. *My soul !* Heaven hath in it  
 neither *Beastly* Bodies, nor *Souls* !  
 And therefore, *Act* like *Man*, *Appear*  
 like *God*, if thou wouldst be there. If  
 then *Deformed* by *Wicked* Spirit, be  
 reformed by *Holy* one. *Child* of  
 God, *Maintain* thy *Fathers Likeness*,  
 that thou maist *Inherit* His *Happiness* !  
 Acts of *Lust* and *Brutishness* blot  
 it out of thee, and thee out of *Hea-*  
*ven* !

5. *O my soul !* Thou art the *Sponse*  
 of *God*, no *Creature* is thy *Match*, or  
 Mate (Thy *Creator* is thy *Husband*)  
 Where then is thy *Honour*, if the  
 World

Apoc.  
21.27.

Eph. 4.24.

Rom. 12.

2.

1 Joh. 2.16.

Eph. 5.5.

Isa. 54.5.

World have thy Love, and Earth thy Embraces? O thou that hatest Adultery with Man, how dar'st thou be Adulteress to God? May not a strumpet Body stand in thy sight? and must a Whorish Heart lie in thy Bosom! Must not Man Court thee, and shall the Devil woo thee! Is thy Bed Clean, and Gods Defiled? Instead of thy Lord, thy slave, (the World) taken into His Bed? What is Gods Bed, but Mans Heart? Setting it on other then Him, but strumpetting His \* Bed. And the Baser the good which steals Affections from him, the more Abominable the Whorishness? O thou Beloved above all Creatures, that hast God for thy Husband, Heaven for thy Dower, and Earth for thy service! Let not Hell be thy Pander, to take the World for thy Love, have not less in thy Heart, then thy God, and His Heaven!

6. O my soul! Thou art the Bodies, Lord! Take then her Homage. Let her serve thee, not Undo thee. Do thou Act Gods Will, and let it Execute thine. But do not thou the will of it (the will of thy Handmaid, the Lust of the Flesh;) Let not Her sex serve thee,

Ez. k. 16.

30.

\* Consequist, in corde tuo concubui.

Prov. 8.

31.

Rom. 6.

19.

to

to *Vanities*; To do *Pleasure* to the Body, bring not *Pain* on the Soul.  
 Phil. 3. 19 Make not thy *Body* thy *God*, lest thou make thy *self* a *Devil*; *Damn'd* for ever, for not doing thy duty better to *Almighty God*, and thy *self*. O my *soul*! An *Angels* Peer, make not  
 Psal. 8. 5. thy *self* a *Devils* Fellow! Sell not  
 Joh. 6. 70. thy *Lordship* for *Slavery* and *Misery* to *Boot*. If thou be not *Lord*, but *serve* thy *Servant*, never *Earth* saw, none but *hell* will harbour such a *slave*!

Rom. 6. 7. O my *soul*! Thou art *Sove-*  
 12. 8. 23. *raign* in *Man*. Under *God* *supream* over all that is in him! Wilt thou be thy *Subjects* *subject*? Shall the *Law*  
 Rom. 6. 23 of the *Members*, be the *Minds* *Law*? The *Senses* are thy *Handmaids* (O thou *Princess* of *Heaven*!) Shall they be the *Chief* *Commanders* of thy *Life*? Wilt thou onely *move*, *go*, *run*, *refuse*, *chuse*, (as they *Command*?) O what a *Baseness* is this, to be so unworthy to thy *Maker* and *Nature*? And yet say (O my *soul*!) Speak out of *Conscience*, and say, Is not *sense* the great *Leader*, and  
 Rom. 8. 1, *Appetite* the *Ruler* of thy *Life*? whilst *Reason* and *Diviner* *Understanding* *Lack* after their *Desires*, and the  
 Mem-

Members are meet *Drudges* for them?  
*O my soul!* The *Sovereign* of *God*, be  
 not so much *subject* to the *Devil*, as to  
 be led at his *lust*, by the *Lure* of *Sense*, *1 Tim. 2.*  
 to satisfy the *Flesh* against *Gods Law*, *26.*  
 and thy *Reason*! To a life which he him-  
 self (though most wicked) doth not  
 lead; For though *Spiritual* wickedness  
 abound in him, the *Bodily* is below him. *Eph. 6. 12.*  
 If thou wilt be so base, be not more  
 then the *Devil*.

8. *O my soul!* Thou *Free-born*  
*Child* of *Eternity*, *Heir* of *Immensify*,  
*Daughter* of Him who is beyond all  
 bounds of *Time* and *Being*! The *Body*,  
 is but thy *Prison*. Thou art shut up in  
*Walls* of *mud* within the *Gates* of *sense*, *1 Cor. 4. 7.*  
 why then dost thou delight in a *Prison*  
 before thy *Palace*? And chuse a *Bodily*  
*Restraint* before a *Spirits Liberty*? Is  
 it *Bliss* to be in *Bondage*? Are *Chains* *Rom. 8. 1.*  
 of *Iron* better then *Gold*? *Fetters*,  
 before *Freedom*? Even *Earth* is but a  
*Gaol* to *Heaven*! What a *Little Ease* *Rom. 8. 2.*  
 then doth the *Spirit* find in so little *23.*  
*Spot* of *Earth*! *O* do not destroy thy  
*Spiritual Liberty* by a *bodily Licenti-* *Rom. 6. 2.*  
*ousness*! Love not thy *Gaol* before *16.*  
 thy *Deliv'ry*, lest thou be cast into  
 that *Gaol*, whence none is *Deliver-*

Mat. 5. 25. *ed.* Its just with God ( most just )  
that the Soul which chuseth the De-  
vils *Chain*, before Gods *Liberty*, should  
have the Devils *Prison* for Gods *Palace*.  
And be his *Slave* in *Hell* for ever, that  
would not for a time, be Gods *Servant*

— Spiritus on *Earth*. Dove of God, fly to Heaven.  
quisq; ales *Belime* not thy Spiritual *Wings* in slime,  
est. and mud. Do not *Crow*-like, feed on  
Tert. *Carrion*, and like a *Blind Beetle* place  
Can. 2. 14. thy *Bliss* in *Dirt*. Sell not thy self to  
Amor tem- thy *Bliss* in *Dirt*. Sell not thy self to  
poralium, buy a *Gaol*, when thou givest a *Palace*  
viscus for the *Purchase*, and thy self into the  
Spiritua- *Bargain*, and hast nothing but *Shackles*  
lium-- and *Tortures* to boot.

26. 9. O my soul ! Thou art Gods  
Mat. 3. 17. *Jewel*, the Body is thy *Casket* ! Why  
then dost thou prefer her *Good* to thy  
Mat. 5. 30. *Welfare* ? Must the *Jewel* be *Burnt* to  
*Save* the *Casket* from the *Fire* ? Nay,  
its not so much. It is at once to *Fire*  
*Casket* and *Jewel* (to cast both together  
into *Hell-Fire*) *Sardanapalus*-like, with  
all his bundles and heaps of worldly  
*Treasures*, to make up one *funeral pile*,  
and perish together for ever (Body and  
Soul ! ) O Bright *Diamond* of *Heaven*,  
(*Spark* of the *Divinity*) Ray of *Di-*  
vinest *Glory*, Set in the *Foil* of *Flesh*,  
Divina- for a Time, till Taken up and Kept in  
particu- Gods  
lam. aura.

Gods own *Cabinet* for ever. What  
dost thou on the Devils *Finger* ! Why  
dost thou do him *Honour* and *Work* ? Joh. 8. 44  
What dost thou *Under* the Bodies  
*Foot* ?

O my soul, Look better to thy  
self ! *Burn* the *Casket* if need be, to  
save the *Jewel* (the Body to save the  
Soul ! ) So Holy *Martyrs* did :  
But not the *Jewel* to save the *Casket* Dan. 3.  
28.  
( the Soul to save the Body ) that Heb. 11.]  
filthy \* *Epicures* do : And thy end 34.  
( O my soul ) be a Saints, not an Epi- \* Luk.  
12. 19.  
cures !

10. O my soul ! The *Purchase* of  
*Christ*, Bought with no less then Gods Acts 20.  
own *Blood* ( the Blood of the *Son* of 28.  
God ! ) Why dost thou sell that so 1 Pct. 1.  
19.  
*Cheap*, which *Cost* thy Saviour so Isa. 55. 2.  
*Dear* ! For the *World* ( which is *No*  
*thing* ) for *Vanity*, which is *less* ? Pro. 23. 5.  
For a *Little* of that vanity, which is Psa. 39. 7.  
*Less* yet, then what is less, then that Eccl. 1. 2.  
*Nothing*. Isa. 40. 17.

Why hath that which *Cost* more then 1 Tim. 2.  
Ten *Thousand* Worlds are worth, least 6.  
of thy *Care* and *Cost* ! If thy *Body* be  
*sick*, thou wilt have *Physick* ; if *Wound*-  
*ed*, *Salve* ; if *Naked*, *Clothes* ; if *Hungry*,  
*Bread* ; No rate, no pain is spared for

[41.4. it : But thy Pretious self may lie Sick  
 ro.8.14. of Sin, Wounded by Guilt, Stript of  
 zek, Innocence, Starv'd for grace; and  
 8.21. nothing is given or done, to help it.  
 mos 8. For, *my soul* ! What is Gods Price for  
 L. His help but mans Labour ? Two mites  
 a.55.2. Worth of \* Pain is all (thy Own and  
 Duo mi- thy Bodies) and yet thou wilt Bate one,  
 uta caro if not keep both, from Him ? Wouldst  
 anima. thou lose a life that wilt not quit a  
 ern. State, an Honor, a Friendship for Him ?  
 Dost thou give him thy Self, that wilt  
 not leave a bad Custom, or base Lust to  
 serve him ?

But O *my soul*, no more of these  
 Neglects ! I charge thee, by thy Hea-  
 venly Birth and Parentage, by thy Im-  
 mortal Substance, and Durance ; by thy  
 Pretious Ransome, the Dear Blood of  
 God : Value thy Welfare more, Seek  
 the Bodies less ; think not Gods price  
 too great ( mans Labour ) for His  
 happiness ; when the Son of God  
 thought not His Sweat too much, His  
 Blood for the Price ! O thou Dear and  
 Pretious Piece and Purchase of Divinest  
 Architect, and Device, Detect this  
 Serpentine Policy of the Devil, who,  
 because he once got Eternity for an  
 Apple, thinks to tempt away thy Sal-  
 vation

*vation for Nothing ! And therefore would have thee all for the Body, that nothing may be done for the Salvation of the Soul ! Dear one, thou wast not ransom'd, be not ruin'd, for nothing !*

*And now, O my soul, Spiritual, Immortal, Intellectual ; The lively Image, The Dear Spouse of God ; Lord Paramount, and Sovereign Power in Man ; The Free and High-born Child, and Heir of Eternity, Delight, and Darling-Gem of Heaven, Most precious Purchase and Inheritance of the Son of God ; Do nor, O do not abuse, and lose thy self in Bodily sensualities, and for half a satisfaction (scarce to the half of Man) and but a Moment on Earth, Sell away salvation in Full, of Soul and Body, in Heaven, for ever. For,*

*What shall it profit a man to gain the* **Mat. 16.**  
*whole World, and lose his own soul? 25, 27.*

*Or,*

*What shall a man give in exchange for his soul?*



The Sum of this Soliloquie is,

*The soul is Spirit, Sin turns it Flesh.*

*The soul is Immortal, sin makes it Die.*

*The soul is Noble, sin makes it Base.*

*The soul is Lord, sin makes it Slave.*

*The soul is Sovereign, sin makes it Subject.*

*The soul is God-like, sin makes it Beast.*

*The soul is Gods Spouse, sin makes it Strumper.*

*The soul is Gods Jewel, sin casts it in Fire.*

*The soul is Free-born, sin keeps it in Prison.*

*The soul is Gods Purchase, sin makes it away.*

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## Animadversions touching the Daily use of what is di- rected through the whole Manual.

**I**F all set seem a great Days work of Devotion ( though two hours will make the longest day ) it is put into thy power to lessen it. The Authors Aim is, to be a spiritual Helper, not a Task-master. That office he leaves to thee with Discretion, and Conscience to execute. And thou wilt discharge it better, if when thy thoughts are set to contrive, and lay out the Spirits work, flesh and blood be not called into Counsel.

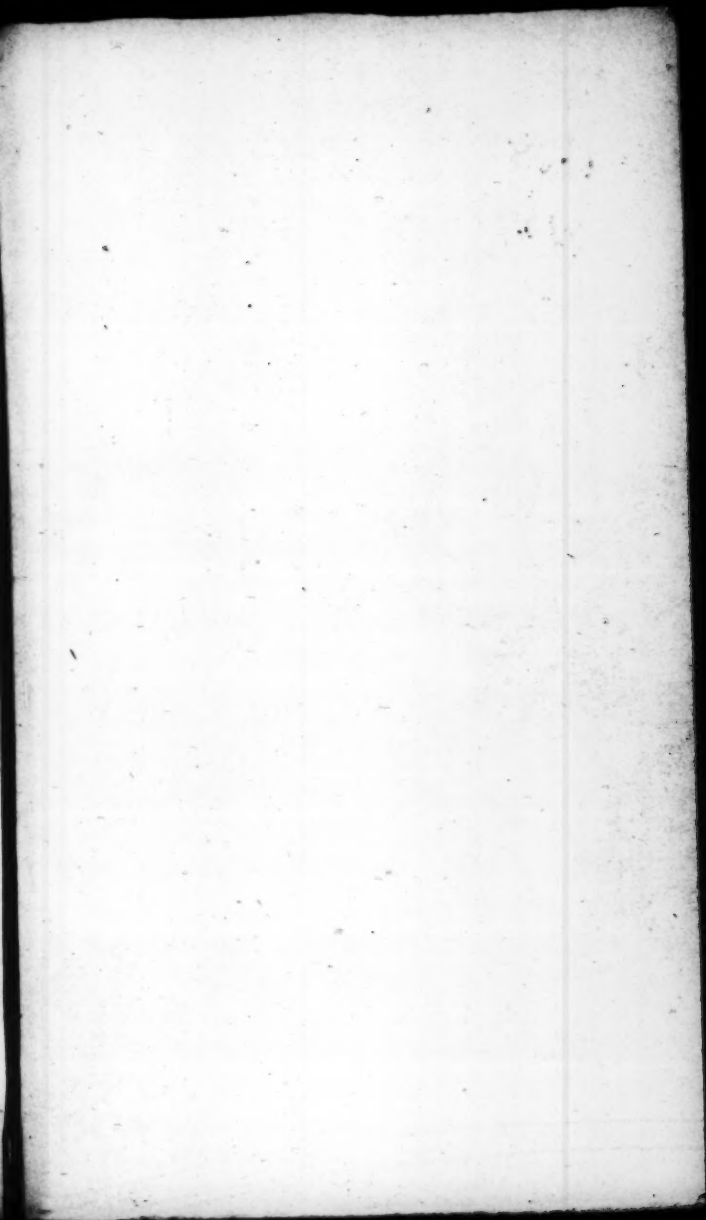
As bodies, so souls are not of equal strength and speed; and as Dayes differ in several Climates ( yea in the same, often vary their length ) so days of Devotion are not of a like length for all spirits and occasions.

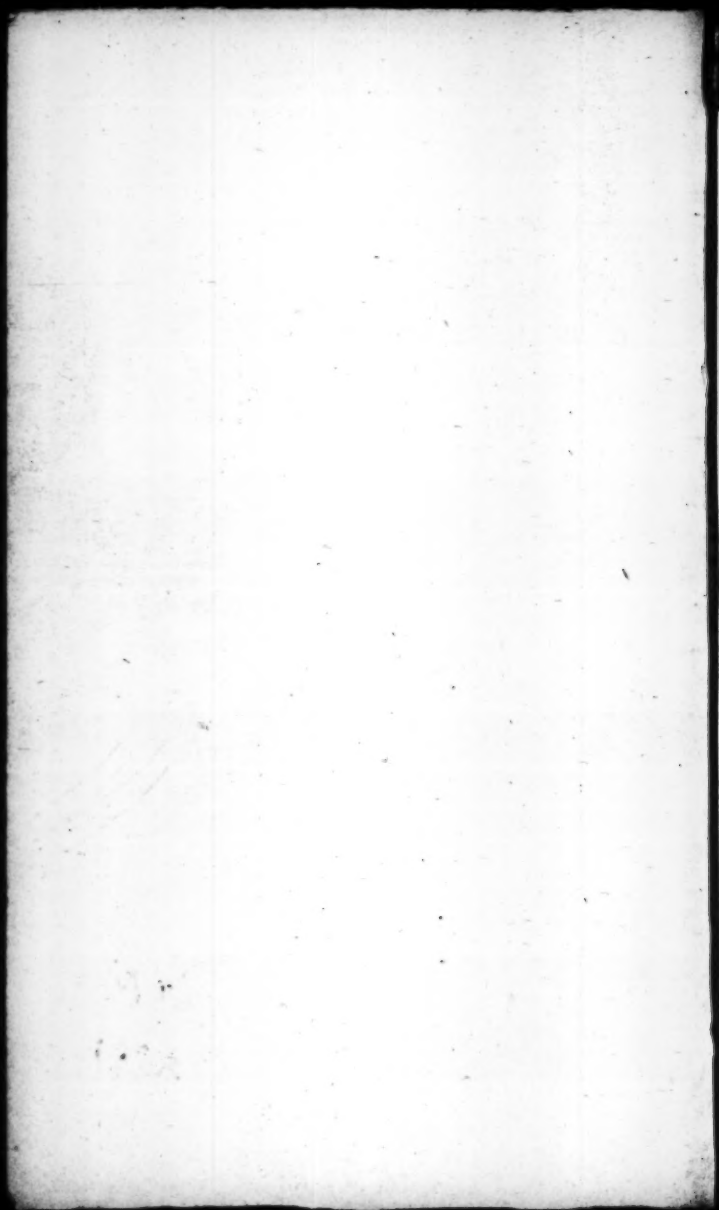
2 Kin. 19.

Hezekiah was not so long on his Knees 5.  
as Solomon, nor Ezra the Priest so long 2 Chro.  
at his Prayers, as the Levite. The 6. 13.  
Apostles did lengthen, and shorten Neh. 9. 4.  
theirs.

theirs. And our Lord kept not a pur-  
 ctual measure for His. A man may pray  
 much in little with the Publican; and  
 little in much, like a Pharisee; and  
 much, and not little, as the Centurion:  
 The Heart is all in all. If that go along,  
 thou mayst do well to travel all the  
 Book over; if not, better to cut off some  
 stages. There are that measure Ser-  
 mons by Glasses, and Orisons by Beads;  
 but as the wise judge those by brains  
 (not lungs) so the Devout weigh these  
 by their thoughts (not fingers) Behold that  
 Patern of all piety and perfection, Christ  
 himself; He prayed whole nights (to  
 teach us, we may pray long, and well) yet  
 taught us a short form of Prayer, to shew  
 that (generally) it is not better for being  
 long. The life of Devotion lies in the  
 Spirit, not Breath; and Prayers must be  
 measured by the Heart, not the Hour-  
 glass.

FINIS.





A.  
**PRESERVATIVE**

Against the  
*Plague of Schism.*

O R,  
Antidote against the Separations  
of the Time.

Extracted out of Apostolike Prescripts:  
chiefly, from S. Paul, and S. Jude.

*Declaring by their Divine Demonstrations, into  
what fearful sins and dangers they fall, who run  
out of the Church into Schism. And of what an  
execrable and damnable quality the men are,  
which tempt, and lead into such separations.*

---

I Cor. II. 18, 19.

I hear that there be *Divisions* amongst you, and I partly believe it.

For there must be *Heresies* also among you, that they which are approved may be made manifest among you.

---

Tertul. de Præsc. adv. Har?

*Nec tamen idè bonum hereses, quia esse eas oportebat: quasi & malum non oportuerit esse: Nam & dominus tradi oportebat, sed ut tradideris.*

---

London, Printed for J. Clark, and are to be sold at his Shop under S. Peters Church in Cornhill, 1659.

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# To the Reader.

**T**HE Author intended this Preservative onely as an Addition to his Manual. That there might be an Antidote, as well against schismatical Novelty, as Popery: Of which, though this be too much the Humour of the Time, that is more Epidemical.

\* See that in the Manual

That it may do more good, this is done. And much (sure) will be, if the Authors Pen miss not the Mark his heart aims at, And no more Gall be found in the Readers Conscience, then his Ink: For he seeks to profit, not provoke; and if self-love sway not before Truth, he hopes things will more convince, then his words exasperate.

in the grounds of Religion, &c. pag. 7.

A suitable piece he would have it both to his Manual and Mind. Which he speaks with Pacians mouth: Christianus mihi nomen; Catholicus, Cognomen. (He is no Roman, but a Christian Catholike;) And from S. Basils Spirit; Therein he is, what he ever was; and by Gods grace ever shall be what he is. And beseecheth thee

Ego certe idem qui mihi sum. cras ad te redibo: Minus imoerato- ris praesid. Theo. 1.4. c. 17.



I Cor.  
1.10.

Divisions  
(new  
Transla-  
tion.)

*and all, in the Holy spirit of S. Paul, in  
the Name of our Lord Jesus Christ, to  
do and be what all should be, That you all  
speak the same thing, and that there be  
no Schisms among you. That you be per-  
fectly joined together in the same mind,  
and in the same judgement. That this  
Mind and Spirit may be Thine and His,  
is the endeavour and prayer, of*

**Philo-Christianus.**

---

# PRESERVATIVE

Against the  
*Plague of Schism:*

O R,

An Antidote against the  
Separations of the Times.

Extracted out of the Aposto-  
like Prescripts, chiefly from  
S. Paul and S. Jude.

Rom. 16. 17, 18.

Now I beseech you brethren, Mark them which  
cause divisions and offences, contrary to the  
doctrine which ye have learned, and avoid  
them.

For they that are such, serve not our Lord Jesus  
Christ, but their own belly, and by good words  
and fair speeches deceive the hearts of the  
simple.

Jude v. 19.

These be they who separate themselves, \* sensual,  
having not the Spirit.

\* Or, ma-  
kers of  
Sects,  
fleshly  
(Old  
Transla-  
tion)  
\* Omnes

**S**aint Paul then, and Saint Jude  
being Judges, Separatists are  
branded for men that serve their  
\* belly before Christ, of better  
and fairer Tongues then Hearts; having  
more ill flesh in them, then good spirit;

hereses  
inde quod  
ventri  
&c.  
Theoph.  
in Rom.

13. 16. 18.

\* Anima- Informed rather with the soul of a *beast*  
 les] non ab then a *Christian*. Yet S. Paul being  
 anima, sed *Witness*, and God himself *Judge*, eve-  
 Animali- ry one that doth *separate* is not present-  
 ate. ly a *Separatist*; for God who forbids  
 (Hugo.) all *sin*, commands some *separation*.

2 Cor:  
 6. 17.

— Be ye *separate*, saith the Lord,

\* Apoc. 18.

Apoc. 18.

4.

\* φωνὴ ἐκ

τοῦ θρόνου.

(\* Μὴ

συκοινω-

σθεῖς.)

(a) ubi-

que exeun-

dam est &

Congrega-

tione malo-

rum men-

te & ani-

mo, ne sci-

lices con-

sentiamur

vanitati

& pravi-

tati. Car. in

loc. Si non

communicetis in peccatis, non communicabitis in tormentis.

1b. Exite spiritualiter, & si fieri potest, etiam corporaliter. In

2 Cor. 6. 17. Id.

That therefore wrong be done to none, but the *guilty* forehead may have the *brand*, and the *guiltless* be quit of that *note* of Infamy, we must put a difference betwixt *commendable* and *culpable* separation; And by God Almightyes *Light* and *Word*, shall best discern the difference, [*Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*] This is a *voice* from \* *Heaven*, by whose light we see, That if a *Place* or *Church* be *Babylon* (be it *naturally*, or *mystically* so, in *Chaldee* or *Italy*, what, or where-soever.) That is, if it grow so *corrupt* a *body*, and so far *infected* with *error* and *ill*, that without *sin* and *plague* we cannot *Incorporate* and *communicate* \* with it; out we must go, God calls us to *come out*. \* And then, without

palpable

palpable danger both of high disobedience to Almighty God, and destruction to our selves, we must remove. <sup>b</sup> *Gob* Jer. 50. forth, <sup>c</sup> *Flee out* (as for your lives.) <sup>8.</sup> *c* Isa. 48. Yea, which is (or should be) more, *Un-* 20. *less we will be cut off in her iniquity, we* <sup>d</sup> *Jer. 51.* must *hie away* (as we love <sup>a</sup> our <sup>d</sup> souls.) <sup>6. & 45.</sup>

The common brand of *Schism* then, <sup>\* Nisi ce-</sup> which those of Rome give to us Reform- <sup>leriter fiat</sup> *ed* (as removed from them) on a wise head <sup>Reforma-</sup> imprints no more shame then a cold <sup>tio, audeo</sup> Iron doth hurt. Till it shall appear (by <sup>dicere,</sup> *better evidence* then their own) That, <sup>quod licet</sup> they are not *departed* from the Primi- <sup>magna sint</sup> *tive purity* and healthy *constitution* and <sup>que vide-</sup> *state* of a *Christian* <sup>mus, ma-</sup> *\* Church*, and we <sup>jora vide-</sup> *not returned* to it. And, that we would <sup>bimus.</sup> *not have them go back* with us, and will <sup>Carol. Ca-</sup> *not admit* them to come whither we are <sup>mera l. de</sup> *gon*. And whensoever they shall <sup>Reform.</sup> first set foot to *return* to that ancient <sup>In sacrum</sup> *Purity*, we shall not be forthwith ready <sup>Ecclesia</sup> *to meet*, and joyn *hands* and *knees* <sup>imperium</sup> *with them*. And with both *hands* and <sup>innumera-</sup> *hearts*, unite souls & bodies with theirs, <sup>biles abu-</sup> *in one* and the *same Church*, and with <sup>sus irrep-</sup> *them*, and all *in communion* with them. <sup>fisse.</sup> <sup>Espece: in</sup> <sup>Tism.</sup> <sup>a</sup> After <sup>Q. Maries</sup> time the Papists came for many years to our Churches, <sup>all the Pope</sup> *forbad* them (*Pius V.* by his *Bul*) <sup>b Tolla-</sup> *tur paries erroris, et simul sumus.* (*Aug. de Donat.*)

Or,

\* Concil.  
Const Self-  
39.  
Christia-  
nitas in  
diversas  
haereses  
scissæ est,  
quia non  
erat licen-  
tia Epis-  
copis in u-  
num con-

Or, that we will not *submit* to the  
only cure and remedy of Schism, \* a  
Free and General Council, whensoever  
it shall be called of Uninteressed men  
on either side, proceeding according to  
Christian Rules, and Evidences to hear  
and determine the differences \* on  
both parts, and to declare how far  
they have erred, and ought to return;  
and accordingly to be ordered, and re-  
canceled.

ventre, persecutione sæviente usq; ad tempora Constantini. I si-  
dor. in præfat. ad Concil. For this cause the Council of  
Nice was called by Const. l. 3. c. 12. de vita C. With that  
Effect. see l. 3. c. 5. v. 6. 12, 13. Schisma ingens de Pâschate  
tollitur. Tanquam in unum corpus essent denuò coagmentati,  
una apud omnes viguit sententia, De V. C. l. 3. c. 20. a Omni-  
ergo seditiosa contentione deposita, literarum d. vinitus in spi-  
ritu testimonis, res in questionem adductas dissolvamus.  
Const. ad Ep. in Nic. Conc. congregatos. Theod. l. 1. c. 7. b Such  
was not the Council of Trent, being neither general, nor  
impartial. V. History of it.

By this God and the world Judge;  
who most love, and make Schism:  
They in, or we out of, the Roman  
Church.

And here let the ancient Fathers be  
called, and heard for Witnesses, then  
whom none have set out the nature and  
guilt of Schism in truer and livelier Cha-  
racters. They distinguish it from He-  
resie

*resie* \* thus : This is a *Desertion* of Ec-  
 clestiaſtical *verity*, to the breach of Ca-  
 tholick *faith* ; but, that a *breach* of Ec-  
 clestiaſtical *unity*, with desertion of  
 Christian *love*. So S. *Hierom* decy-  
 phers it ; † Heresie maintains a per-  
 verse *opinion* in the Church, but Schism  
 makes a *separation* from it. And so S.  
*Austin* puts the difference ; \* Heresie is  
 a *sect* of those who follow *many* wayes,  
 but Schism a *separation* of those who  
 go after *one*. And therefore, not diver-  
 sity of *Faith*, but dividing *communion*  
 with him, is Schism. Whether *with*,  
*from*, *for*, or *without* Heresie (as Schism  
 is sometimes *mate*, *child*, *mother*, and  
 many times a meer *stranger* to it) they  
 do at all times give the *guilt* of Schism  
 to such breach of love, Making that U-  
 nity the proper *Object* and *Matter* of  
 it, and this breach the specifical *Form*.

Thus S. *Cyprian* (though not of er-  
 ror) was *quit* of Schism by the Coun-  
 cil of *Carthage*, because he kept *commu-*  
 nion with the Catholick Church *him-*  
 self, and (though not of his mind) kept  
 none from it. But in the second Coun-  
 cil of \* *Constantinople*, they were cast  
 out, *aut à jure communionis aliquem si diversum senserit,*  
*amoventes.*

by

by the *Common* voyce and vote of 150 Fathers, who kept not the *Communion* of the Church (though otherwise quit

(1) *Qui* of (1) *error.*) The evidence was one and the same. As they made not all separation *sin*, from whatsoever *body*; so neither every Division, Schism, from whatsoever *Church*. But an *undue* and *unjust* one, from all, or from \* any.

*abscissi sunt.* Concil. 2. \* *Hinc Celicianus Schismatis in-*  
*sons fit ab Opt, Melv. Quia non recessit à Cathedrâ Petri*  
*vel Cypriani.*

† *Multo* If therefore a *Particular* Church  
*posteriores* (for the *Universal* cannot, and that  
*licet,* the *Roman* is not) if it, or any, from  
*quam qua* being *Catholick* turn *Heretick* in faith;  
*ab Aposto-* and of *Holy*, become *debauch* for *Wor-*  
*liu vel A-* ship; to leave it is not Schism, because  
*postolicis.* not a *departure*, but *return* to the ho-  
*Eadem fi-* ly *Catholick* † Church. Nor is this to  
*de conspi-* make a *rupture* in the *Body*, but to shun  
*antes, non* a *pestilence* of the *Members*. Nay, con-  
*minus A-* sent (*m*) and *Copartnership* with such  
*postolica* a Church, is rather a *Conspiracy*  
*deputan-*  
*tur, ob*  
*consan-*  
*guinita-*

*tem doctrina.* Tertul. de *prescript.* *Ecclesia non pendet*  
*ab unitate capitis Ministerialis, sed à Christo & unitate*  
*fidei.* Stat aliquem *Papa* contradicere & esse de unitate  
*Ecclesie, modò stet sub Capite Christo.* Johan. Major.  
(*m*) John 2. 11.

(*n*) again

(n) against the *Head*, then *Communion* (n) Non  
of the *Body*. And to renounce such a *studemus*  
fellowship, is not to make, but mend and *paci in de-*  
heal a *breach*. And therefore against *trimentum*  
the *charge* of Schism from *Rome* for *vera do-*  
*relinquishing* their *Assemblies*, our plea *ctrina.*  
may be as that against the Arrians, *Naz. orat.*  
*Not* 32.  
*guilty*. As the Bishop draws his case  
of separation with a difference from  
the \* *Donatists*. *We keeping the Church* \* *Episco-*  
(by Gods grace) continue in the holy and *pus Hermi-*  
perfect faith and communion of the *acensis* *Fa-*  
*thers* : and separate from none but those *advers.*  
that do not so, *Moci anū.*  
*Donatista*  
*nullis in-*

*tercedentibus decretis quibus oppugnata dicunt antiqui de*  
*fide dogmata sese ab Ecclesiā dividerunt. Nos in Ecclesiā con-*  
*stituti qui Deo regente in paternā sententiā & communione*  
*perstamus, statuimus non communicare ab Ecclesiā sepa-*  
*ratū.*

Nay, our *Desertion* deserves the praise  
of † well-doing. And if they urge our † *R. Etē*  
with-drawing *obedience* from the Apo- *scias nos*  
stolick *Chair*, in which they prove and *fecisse re-*  
plead a continual *Series* of succeeding *cedendo*  
Popes to S. *Peter*; S. *Hierom* and *Irena-* *vobis. Lu-*  
*us* shall put in our rejoinder for us. The *cifer S.*  
Church doth not consist in \* *Walls*, but *De non*  
*conveni-*  
*endo cum*

*Hæreticis. \* Non in Parietibus consistit Ecclesiā; sed ibi e-*  
*rat ubi vera fides erat. Hier. in Psal. 33.*

*founda-*



o Illis  
presbyteris  
obediendū  
qui cum E  
piscopatus  
successione

charisma acceperunt veritatis. Iron. l. 4. c. 43. p Cum  
iniquis & perfidis jungi non debemus, quæ participatio, i.e.  
que communio? Carth. in 2 Cor. 6. 14.

\* See with  
Rejection  
of the  
Popes u-  
surped  
power,  
Resoluti-  
on to  
maintain  
Catholick  
faith to  
the ut-  
most, In  
the name  
of King,  
Lords,

Clergy, Comons, and all the Kingdom, Añ. and Mon.  
Henrici 8. q Rom. 16. 17. Jude v. 19. 2 Thes. 3. 14.

foundation of Faith. And therefore  
we must obey those Priests, who with  
succession of Bishops have received the  
gift or grace of \*truth. If not, there  
is no sin nor Schism in our *Recession*  
from \* them, but in their *Deceffion* from  
it.

And because we of the Church of  
England were so judiciously and happi-  
ly cleansed and cured of those *corrupti-  
ons* of Rome (as we stand and are *esta-  
blished* upon our old base and \* bottom.)  
Therefore the present *separations* from,  
and *divisions* in it, are evidently foul  
and ill. And they are spiritually *deaf*  
or *blind*, that do not hear and see a  
*voyce* and *light* from Heaven calling  
them from those separations, and *shew-  
ing* them, why they should *come* at that  
call. If Apostolick *Cries* and *Fires* can  
make that *voyce*, and *light*. \* Two of  
them with one bright *flame* (as of a  
Beacon from a Hill) discover those for  
*wile & naught* that *make* them, & *mark*

them

re them for worst of souls. And all with 2 Pe. 2.  
 one mouth, cry out on them as *Pests* Jam 3 16.  
 of spirits, and to us (as they are such) & 4. 1.  
 to fly : them. And if we will not be 2 Joh. v.  
 branded and plagued, we must do both. 10.  
 \* *Mark* first, and then *Shun* them. \* Mark  
 So we will for their great, 1. *Guilt*, For,  
 and 2. *Punishment*, if we do well mark Schism is  
 it. a great  
sin.

1. It is *the sin against the Holy Ghost*, 1. For  
 faith St. *Ambrose*. A sin against it, kind.  
 doubtless it is, and very high for his L. 2. de  
 reason ; for other sins are *contra singu-* pœnit.  
*los* : this, *contra Universos*. So that, Intestina  
 as much as a *Community* is more then a Eccl. sâ  
*Person*, Schism is above another. And Dei co. fla-  
 as much as a *Sacred*, is better then a ta, longè  
*Civil Community*, so far is this worse plus malè  
 then a sin against *Secular* ' *Society*. quàm  
 That is, so much as Heaven is above quodvis  
 Earth. The peace of **God** before mans. bellum,  
 A good estate of our souls above our pugnare,  
 lives. The Church, before the World. in se com-  
 And that must needs be infinirly much. plecti. ur.  
 For if the value of one soul be above Const. V.  
 the Worlds ' worth , the Church Euseb. de  
 (which contains in it many Thousand- v. C. 1. 3.  
 thousands of souls) may justly be va- C. 12.  
 lued above Millions of Worlds. And Mat. 16.  
 Schism strikes at the very *Body* of the 26.  
 Church :

u Eph. 4.  
3, 16.  
Col. 2. 9.  
& 3. 14.  
\* Chri-  
stianita-  
tis  
Christia-  
ne vincu-  
lum. Cyp.  
x Comp1-  
go corporis  
Christi.  
Greg.  
In Solidū  
corporis  
unitatem  
concordiæ  
glutine co-  
pulata  
plebs. Cyp.  
Quod qui-  
dem cum  
suis parti-  
bus uni-  
versum  
Ecclesiæ  
corpus,

consentiente animorum concordia & propositio, devincit.  
Euf. de v. C. l. i. c. 68. y Deteriores facit. Aug. de bapt. c. 6.  
Cyp. de unitate Ecclesiæ. Hier. ad Dam. ep. 57. z Ni-  
si enim vitam Mystici corporis prætulisset, non sustulisset,  
&c. Bern. a Divisa enim corpore ejus quod est Ecclesiæ,  
ipse omnino dividitur. Theoph. b Joh. 19. 36. c Quap-  
tum facinus lacerare in frustra? lacerat quantum in se est,  
qui unitatem scindit. Zanchius. † Contra fratrem in chari-  
tatem invidia facibus agitari, Beda.

Church: nay, divides *Unity*, which is  
the *Spirit*; and cuts asunder *Love*,  
which is the \* *Bond* of that \* body. So  
it leaves the Members loose and disso-  
lute for want of their tye of perfection,  
and layes the whole body wounded  
and bleeding. Doing worse y by Christ's  
mystical body then the Jews did by his  
natural (before which yet he preferr'd  
his z Mystical; for, for all their Hel-  
lish rage at Christ, they did but gore  
and wound his body (not a bone of it was  
\* broken.) These b teare and man-  
gle the Churches all into c pieces. A  
sin of the highest. For, how can the  
hand reach higher, then at once to be  
lift up against (not a good limb, which  
some have made the unpardonable  
† sin, but) the *Best Body* in the World,  
the *Church*? And against (not some ho-  
ly spirit of man, but) the *Best*, infinitely  
above all in the World, the *Holy Ghost*;

which

which by that holy Band holds together and animates the members in that body. And against (not onely many Christians, but) *Christ* \* Himself, Who \* *Acts 9.5* governs and quickens that body and those Members by the Holy † Ghost. † *Per nex- us & con- nexiones suppedita- tionem* Mark it then for a sin of the most wicked kind.

*augmenti dat Sp. St. Non si dissoluta membra & distracta à capite. Theoph.*

And therefore of as woful Consequence. Because, the members *fall* off by <sup>2. Schism</sup> Schism are *lost* (as branches cut off from <sup>of ill con- sequent.</sup> the \* Tree dry and \* wither) *Dead* for \* *Joh. 15.* want of life from the holy spirit, which <sup>6.</sup> *animates* the *limbs* only that are in the <sup>d Discessi- exim ab Ecclesiâ, de fonte Spiritus, non po- tant.</sup> body. Those that *keep* in are *wounded* <sup>Irenæus. Spiritus Dei non vivificat membra nisi fuerint unita.</sup> by the losse, and lie *feeble* for it ; as a <sup>Aug:</sup> body is lamed, and loseth strength by <sup>e Mar 3.</sup> expence of much blood, upon the *exci-* sion of some members. And the *Whole* body of the Church is left *weak* by the *division*, ready to fall into ruine (the high way to it in any *Family* or \* *Po-* *licy*, but especially in the House of the Church, and Christs kingdom.) Yea, the Body of the *State* is *shaken* by the \* *fall*,

24. *f Tumultus & cades à Schismate septius. V. Euseb. de v. c. l. 3. c. 1. & 7.*

as

g Hæc er-  
go orien-  
talis &  
occidentā-  
lis Eccle-  
sia dis-  
cordia  
freti Sa-  
raceni  
ingenti  
classe sol-  
ventes,  
&c.

Plat. de  
Hen. i.  
Ihna cum  
Religione  
& secta  
imperium  
amissum  
est. Ib. d.  
V. Const.  
lit. ad  
Episc.

Tyr. Socr. l. i. c. 23. \* Dicit Gentilis vellem fieri Chri-  
stianus, sed nescio cui haream. Chryl. clem. Alex. Vos  
Christiani tot sectas habetis. Sit animi mea cum Philoso-  
phis. b 1 Pet. 2. 12. and 5. 3, 16. i Vide (in-  
quit) ut invicem se diligunt, & ut pro alterutro mori  
sint parati. Tertul. Apol. k 1 Tim. 6. 1. 1 Pet. 2.  
2, &c. 3. 16. l Derided for it in publique The-  
atres and Spectacles, Socr. l. i. c. 3. V. Constā.  
Epiſt. ad Episc. Syrac. de v. c. l. 10. c. 6. m Do-  
minum quem Judas vendidit, Hæreticus blasphema-  
t. Max.

as the *ruine* and falling of the Greek  
Empire came upon the *breaches* of the  
Church. By *Schisms* and *Factions*,  
calling and letting in the *Turk* (the  
*Hammer* which hath broken the Body  
all in pieces.) Nay the Whole body of  
*Mankind* is worse for those *Ruptures*.  
For, for *Infidels*, instead of calling them  
in, this keeps them out of the Church.  
So far from *inviting* and *receiving* them  
by *Baptism* into *Christs* Religion, that  
it gives them a *Sacrament* of *Confirma-  
tion* in their \* *own* : Not *stopping* their  
mouthes, as we should and might by  
our commendable and Christian car-  
riage, and *concord*, *but opening*  
them *wide* to *blaspheme* *both* the  
Church, for a Body which is so ill tem-  
pered ; and Christ, as the Head of no  
better a *Body*.

II. For this great guilt, God gives the sin a proportionable \* punishment. In a Doom and Death fit for such foul blasphemers of Christ, and murderers in his Church. Of which the World hath seen two fearful executions.

11. a Schismaticum Homicidam facit Cypri. cuius culpe sanguinis Baptismo eluenda. In Orat. Dom.

The First was, in the Church of the Jews, Rent and torn in two by \* Corah and his \* Confederates. For which (to shew how much their sin was the hate of Heaven) Earth opens her mouth, to send them quick into Hell. And (as if no old vengeance were ill enough for them (though we read of dreadful Plagues by Water, Fire, and Air before) God works a New thing for theirs, such as never was in the world till then. A New Creation \* of a punishment, Hell and Heaven agreeing to fire and devour all persons and things in the Schism; Fathers and Followers, all in one Gulph, Goods, Rents, and Appurtenances, with men, women and children.

so, nec mare ractu, nec terram contaminarent sepulchro. Amb. cTerra fluctibus obrutus, non aqua. Theod. 2 Num. 16.4. \* Si creaverit creationem ארץ ויניח ארץ מן Si se parando separaverit. Oleast. a Ver. 30. b Ver. 32, 33

A a

The

\* *Plat. de* The Second was in the Christian  
*v. Silvan.* Church by *Arian*, who like another  
*Vir lat.* *Corah* in pride of heart and wit, by a  
*dis ac glo.* rious magis wretched *Heresie*, made a woful *Schism*,  
*rigor magis* in which the Church lost Millions both  
*quàm ve-* of lives and souls; and of which  
*ritatis th-* it lies to this very day much wounded  
*pidus, sa-* and weakened. For, he that (void of  
*revelidifi-* duty and pity, to his dear Saviour and  
*cordiam in* *Mother*) did wickedly mangle His body,  
*fide Chri-* and spill her blood, as he was going away  
*sticompit* in Triumph with his Train in the street,  
*Quod non* being suddenly struck with terror, and  
*è Presby-* taken with a need to ease himself, in a  
*ceris factis* Common-jakes (next at hand) \* *Judas*-  
*Thas. ca.* like most miserably shed out his entrails  
*a H. Socr.* and bowels. *Constantine* the Emperor  
*Hist. Eccl.* that gave his *Sect* the first breath of An-  
*L. 2. c. 130.* thony (to their great joy, and the wo of  
 \* *Episc.* the Church) dies of an *Apoplexie*, struck  
 porum *populi fle-* with grief. *Valens*, *Patron* and *Per-*  
*quens. a.* sessor for it, who by his Imperial  
*stipatus* power fed the flame, was burnt with  
*mortem* fire, kindled by the fury of their  
*passus vi-* hands, whose souls He fired with that  
*ra turpi-* *Schism*. *Anastasius* their friend,  
*sim con-* *Meletius* crepuit. *Theod. l. 1. c. 4.* *Socr. Eccl. Hist. l. 1. c. 5.*  
*dignam.* *b. Soc. v. Eccl. l. 1. c. 37. Id. Prosper. c. Te ipsum reprehende,*  
*Plat. de v.* qui flammam in domum Dei iniecisti: *Aphrates* *Mona-*  
*Juss.* chus ad *Valentem*. *Ull* qui perversis doctoribus *Gotho-*  
 \* *Meletius* crepuit. *Theod. l. 1. c. 4.* *Socr. Eccl. Hist. l. 1. c. 5.*  
*b. Soc. v. Eccl. l. 1. c. 37. Id. Prosper. c. Te ipsum reprehende,*  
 qui flammam in domum Dei iniecisti: *Aphrates* *Mona-*  
 chus ad *Valentem*. *Ull* qui perversis doctoribus *Gotho-*  
 ront incendere animos, iis viventibus corpus *Valentis*  
 (qui malitior fuerat) cremaretur, *Fulg. s. s. 14.* was



was (as some say) struck with <sup>\* one</sup>, & Eua-  
and *Olympius* his *Champion* (upon that <sup>grinus,</sup>  
score, blaspheming the holy Trinity in <sup>Platina.</sup>  
a *Bath*) with three <sup>\*</sup> *Thunderbolts*.

And, after *Athanasius* who as another <sup>\* P. Dia-</sup>  
*Moses* stood in the gap to stop the breach) <sup>conus:</sup>

\* was in a *Synod* or packt *Assembly* of a *Quo vi-*  
*Arians* at *Antioch*, condemned, and all <sup>vente res</sup>  
their Opposites persecuted; *Alexan-* <sup>Christia-</sup>  
*dria* (his own City) was so depopulated, <sup>na 46.</sup>  
*Antioch* it self, and the Cities of the <sup>annis mi-</sup>  
*East*, so shaken and ruined with *Earth-* <sup>stentata</sup>  
*quakes* \* as if God would have them <sup>est. Plat.</sup>  
and all the world to know by those <sup>de Ath. ix</sup>  
*Gulphs*, what a wretched thing it was <sup>v. Syr-</sup>  
to be of the *Old Conspiracy* or *Compa-* <sup>b In Schis-</sup>

*ny*. *St. Jude* calls it *Corahs* \* way, <sup>matum</sup>  
(onely he makes it wider with *Cains* and <sup>poenas,</sup>  
*Balaams* passage) and gives it his \* *end*; <sup>v. Socr.</sup>  
save that the *mouth* of *Hell* gaped for <sup>Eccl. hist.</sup>  
the *Jewish*, but the bottom and *belly* of <sup>l. 4. c. 19.</sup>  
*Hell* shuts on the *Christian*, *Corah*. For <sup>Idem de</sup>  
*whom* is reserved (not the uppermost <sup>caus per</sup>  
*smoke* & *fire* but) the *blacknes* of *darknes* <sup>grandi-</sup>  
<sup>nem in</sup>

<sup>Constan-</sup>  
<sup>rii opoli</sup>  
<sup>observatur. Socr. Eccl. hist. sc. Decreta contra Episcopos</sup>  
<sup>c Appetitu indebiti primatus se ab unitate Ecclesie se-</sup>  
<sup>cernunt. Beda in Jud. Jud. v. 11. Num. 10. 32. 33. \* Vel</sup>  
<sup>hiati terrae ruentes vel celestibus ignibus absumptos</sup>  
<sup>corpore & animo brevi tempore ad tartara precipitatos,</sup>  
<sup>Opt. contra Parm.</sup>

*observatur. Socr. Eccl. hist. sc. Decreta contra Episcopos*  
*c Appetitu indebiti primatus se ab unitate Ecclesie se-*  
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*hiati terrae ruentes vel celestibus ignibus absumptos*  
*corpore & animo brevi tempore ad tartara precipitatos,*  
*Opt. contra Parm.*



\* Jude v. 13. for ever \*. And (as if the living in this contradiction) were as sure of this, as the dead in that, he sayes, *They* (are, they were already) *perished*.

Two brands upon Schism so great, and by hands so good (Christs *Apostles* and Gods *Judgements*) that, if we have either love to Heaven, or fear of Hell, will make us *Mark* it. And which is the *aim* of that *Mark*, and *end* and word of the Apostle, Beware of all that are *Noted* with it.

(2. *Shun* them.)

For the cause of Schism.

1. Ignorance a cause of Schism.

\* 1 Cor.

3. 10.

a Heb. 5.

12.

Col. 1. 23.

b Eph. 4.

14.

a Thes. 1.

5.

1 Pet. 2

a Joh. 1.

19.

2. And *Shun* them (for it.) And that this be wisely and fully done, we must mark it again in the 1. Root, or *Cause*, and seeing that, 2. Remove it.

A sin of so ill a *Kind*, grows from some naughty *cause*. You may find Five foul *Springs* of it.

1. The first is, *Ignorance*. Ignorance of *foundations* \* makes these *cracks* and *falls* in Spiritual *buildings*. Overlaid with a *Sermors*, for want of being well *Underlaid* in *Ground-works*. Had people been rightly *Catechized*, and established in the present *Truth*, they would not be *shaken* in mind, till they *fall* into *b error*; and then follow those who

who lead to it by the *Colour* <sup>c</sup> of *Audaci-*  
*Truth* (as their lure unto Schism) Who <sup>as</sup> *assignmen-*  
must carry them out of the *Church*, <sup>torum su-</sup>  
because they can have neither *Mainte-* <sup>orum oc-</sup>  
*nance*, nor *sufferance* in it. And (as *Evangelis-*  
*St. Hierom* \* observes) *Pretend* that in <sup>casen-</sup>  
their own defence, for going and carry- <sup>tiz colora-</sup>  
ing out. The Ministers that for *idleness*, <sup>re conan-</sup>  
or other ends did not do, and the peo- <sup>tur. Aug.</sup>  
ple which for prejudice or *pride* would <sup>in Job.</sup>  
not *suffer* it, *God* forgive for this *cause*. <sup>d Dicens,</sup>  
The *effects* are sad. The Church woful- <sup>tes, verit-</sup>  
ly *torn*, because the Members so *loosely* <sup>tas, de</sup>  
*joynted* in the body. And the *simple* <sup>Manicha-</sup>  
a transported b with every *wind* of Do- <sup>is, Aug.</sup>  
ctrine, for want of this *ballast* of a <sup>Def. 1.3.</sup>  
*Sound mind* and better settlement. They <sup>c. 5.</sup>  
dare *entertain* any *New* or *Strange* <sup>\* Nullum</sup>  
*Thing* or *Person*, with faith, obedience, <sup>schisma</sup>  
and devotion (*Believe, Do, Pray, any* <sup>non fidi</sup>  
*thing, or anywhere*) for want of being <sup>aliquam</sup>  
Catechized into an *Earlier* and better <sup>hæresin</sup>  
*acquaintance* with the old *Standards* of <sup>confingit,</sup>  
*Religion*, the *Creed*, *Decalogue* and <sup>ut recte</sup>  
*Lords prayer*.) Yea, themselves are <sup>ab Eccle-</sup>  
bold to *Expound* *Apocalyps*, that <sup>sia deces-</sup>  
never *Learned* *Pentateuch*. And dare <sup>esse vide-</sup>  
<sup>atur. Hier.</sup>  
<sup>a Heb.</sup>  
<sup>13.9.</sup>  
<sup>2 Per.</sup>  
<sup>3.17.</sup>

sta. Ephes. 4. 14. Rotari perpetuo. c 2 Tim. 1. 1. 1.  
d 1 Tim. 1. 7.

Decypher and number Daniels Seventy  
 2 Dan. 9. weeks, and St. Johns thousand years  
 29. who (upon due examination) can-  
 f Rev. 20. not give an account of St. Pauls Six  
 6. Principles.  
 2 Heb. 6. 8

17. II. Lust, (which commonly and na-  
 2. Cause turally follows Ignorance) <sup>a</sup> widens the  
 of Schism Rent. Wars in the Church are raised by  
 Lust. lusts in the members. For casting off the  
 2 1 Pet. 1. Sovereignty of Right reason from the  
 14. heart, Gods Throne; they dread not  
 6 Jam: 4. to tear Religion in two, and divide  
 1. Christs Kingdom. Such Wars want not  
 2 Tim. 3. leaders.  
 6 & 4. 3.  
 2 Pet. 2.  
 18.

1. Pride is <sup>a</sup> Chief. Which did  
 2. Pride a make the First Schism amongst  
 cause of Angels. And doth all amongst the  
 Schism. Saints, by <sup>c</sup> Diotrephes. In Separation,  
 2 Nihil the Mother (most what) of both  
 Ecclesiam Fathers and <sup>a</sup> children. For Simple  
 æque di- men to be made wiser then all the  
 videre po- Christian world before <sup>e</sup> them, and  
 tæst ut Better and dearer to God then all his  
 Ambitio, Ancient and, other Saints, this  
 amor im-  
 perii, &c.  
 cõfys.

b Jude v. 6. 3 John v. 9. ε φιλοπρωτεύων : Διοτρέφης.  
 A Joxe nutritus, Jactabundus. Variablis. d Sola mater  
 superbia. Aug. Omnes tument, omnes scientiam polli-  
 centur. Ter. de præst. Her. e Plus omnibus se cognovisse.  
 De Gnosticis. Irenæus, l. 1. c. 5. f Solos se Christianos  
 esse. De Donatistis. Aug. in Psal. 32.

takes

takes much with *poor* people (who want not for pride) And then, what *Lords* and *Princes* of all wisdom and goodness must they be, who can, and do bestow such great gifts of knowledge and grace on their people? And that carries them away after *Simon Magus*. Great ones they will be. In the Churches, way they cannot. Out therefore they go. And some must be to admire their greatness. That the Simple will do soonest; Them therefore they *sadure* and carry with them.

*Sic Theod. c. 1. De Valentiniano Terr. Separavit Episcopatum. Indignatus alium potitum, abrupit de Ecclesia Authentica regula.*

g Premittuntur Imbrem, velut nubes prophetiae Hier. h a Per. 2, 18. i Act. 8. k He ha-mitted the people Act. 8, 9. Jos. 1. 1

l De Actio.

2. *Excessus a causa of Schism.*

a Quicquid faciunt propter veniunt. Cor. 1. 45.

2. And an *Hungry* Stomach often leads on with a High one. For commonly, these new *Rabbi's* against the Church, are *Chaplains* extraordinary to the *Trancher*. Their *Pulpit* therefore is a *Table* which serves compendiously both for a *Preaching* and *Eating* place. And their followers (often *poor*) love such *Sa-*

*In M. 1. b Promissum Dei prandiis emi expectantes Clem. Alex.*

\* John  
6. 26.

\* 2 Pet.  
2. 13.  
d Jude  
v. 12.

vowry and wholsome \* Doctrines,  
and like such comfortable Proofs of  
points, as Good Chear makes them,  
after Sermons. S. Peter speaks them  
(not for fasting, but feasting \* men )  
and S. Jude spots them thus ; d There  
They feed themselves without fear  
( though in the Church, all upon  
Scruple. )

3. Avarice a  
cause of  
Schism.  
a Tit. 1. 11  
1 Tim. 6.  
10.  
b Ulphilas  
Gothorum  
episcopus  
verborum  
lenociniis  
in pecu-  
nia inef-  
catus ille-  
cebris,  
Barbaros  
in Arra-

3. And a full Purse buyes a Schilm  
often, a and brings it on. b Thus  
poor people ( Bodies and Soules are  
miserably bought and sold ) like slaves  
and beasts, by the Merchants of Ba-  
bylon ; as S. John Reveals \* it. Cun-  
ning and covetous men, who pretend  
to Save Soules, to Gods Glory, but  
indeed Sell them to their own best  
Advantage, as S. Peter Discovers  
them. And through covetousness  
shall they with feigned words make  
merchandize of a you. And no  
marvel if they over-reach and cheat  
many. \* For well Taught they

norum Communionem pertraxit. Theod. l. 4. c. 32. Samo-  
satenus per contentiones diratus querentibus Patribus  
in Concil. Antioch. c. 2. Pecuniarum rapaces, quasi vortices  
vocat, Ignatius. c Revel. 18. 13. d 2 Pet. 2. 3. e Ar-  
tificiosè, pietatis prætextu. ( 2 Pet. 3. ) vox sonat  
Lerin.

are and Trained up in the <sup>f</sup> Trade.

\* *A Heart they have exercised to covetous Practices.* This makes them make a *Mart* of the Church, following the ways of *Balaam* who loved the wages of *unrighteousness*.

<sup>f</sup> Aleatories de Eph. 4. A Lapide. Ms D. 5. 1. 1.

dr. Eph. 4. Machinationem Aug. vocat. \* 2 Pct. 2. 14.

Thus Three Apostles giving their *Demonstrations*, whatever Separatists fairly pretend for reason; *Judas* his Bag, *Epicurus* his Belly, and *Lucifers* Chair, are the Cause.

III. *Lewdness* of life, The follower of lust, is a *Leader* to Schism too. Both in the *Guilt* of it, and *Judge* of *Schism* ment. Separatists seem *Saints*, but *Lewdness* are not. They cannot be. Because of *life*. *Mind* and *Will* (the Fountains of *Human* Action) <sup>c</sup> being *Poisoned* with *Error* and *Lust*, their lives must needs *Flow* with *Perverseness*. And just it is with *God*, that those who walk against *His* and *Their* <sup>d</sup> light, out of the *High-way* of the *Church*, should not have *His* Protection and \* *Blessing*. For want of which their Souls become a *Prey* to the *Robbers* of *Christian Truth*.

A a 3

and

and peace, \* till themselves at last  
 turn *Thieves* too, never seen in Gods  
*Road*, unless to *Rob* in it. And then they  
 come under his \* *Conduct*, who will  
 be sure to *drive* them far enough from  
 the *Church*, lest he should lose his *Booty*  
 of their souls, which by Schism he hath  
*Seized* of. Else it were as great a *Won-*  
*der*, as we to see how many are robbed  
 not onely of *Christian*, but *Common*  
*Principles* of Reason and Honesty;  
 And *Led* away so far, as to go beyond  
 Schism to *Apostacy* it self; yea to  
 the *Uttermost* of *Atheism*: First, *Dis-*  
*respecting*: Then, *Deserting*; After,  
*Denying*. Either *Church* to be saved in.  
 Or *Christ* to be saved By. Or *God* to be  
 served at all. Or, *Religion*, to serve  
 Him with. Or *Heaven* to serve Him  
 for. But this, the *Strength* of *Delusion*  
 doth. *Satan* being set at their *Right*  
 hand, who leave Gods *Church* on  
 the *left*, and *Entring* them thenceforth,  
 and *Keeping* them in His *Chappel*, and  
 at his *Devotion*, by Gods just *Curse* and  
 Judgement. So They bring on them-

Non so-  
 lum ipsi  
 percunt,  
 sed alim-  
 nos Eccle-  
 siæ de-  
 prædan-  
 tur, & di-  
 stirmi-  
 nant extra  
 terminos  
 Ecclesiæ  
 seu extra  
 fidem, &  
 sacrum  
 Ecclesiæ  
 Taberna-  
 culum,  
 abigendo  
 ad sua  
 Collegia,  
 Diverso-  
 ria, Spe-  
 luncas la-  
 tronum:  
 Oecum. in  
 Iud. v. 19.  
 1. Cor.  
 4. 4.  
 Custodi.  
 1. Tim.

6. 20.) propter fures (Vincent. Lyr.) Depositum, sanam sc.  
 doctrinam. Versant ergo nomen Christianorum retinere.  
 Theod. junior & Valent. Jer. 18. 15 Heb. 10. 25, 16. \* 2 Thes.  
 2. 3. a Pl. 109. 5. b Isa. 6. 10. AQ. 28. 16. 7. 8. 1. Petri 1. 1.

sehes



selves swift destruction (most wretchedly & 2 Pet. 2:  
 chedly and wickedly by their pernicious Doctrines.) To which, for that  
 great ungodlinesse, they were of old  
 ordained. d Jud. 7. 4

IV. Rebellion to Church-Order, 4. Cause of  
 hastes much to this Confusion. Especially schism Re-  
 cially Divine and Apostolick. As it is bellion to  
 St. Johns Note of Deceivers, to bring Order,  
 other Doctrine, for which they should Oportet  
 have no Godspeed: So it is St. Pauls sign of sign of Schismaticks, to be for New Doctores  
 Doctors and Devices against the Old Religion Religion and Rule; for which we must bid them  
 bid them † Avaunt. St. Cyprian will have the  
 have the Brat of Schism, to have no other other Father, but the scorn of the Bi- shop,  
 shop, by some Malapert Priests and Peo- And the  
 ple. 8 And the Councel of Constanti- nople,  
 nople, spares not them from the Brand, Who  
 Who profess to be for Orthodox Faith, but  
 but make Conventicles and Congregati- ons  
 ons against Canonical and Episcopal Or- der.  
 der. Without Subordination certainly 7.

§ Hi sunt ortus atque conatus schismaticorum, ut præpo-  
 situm superbo tumore contemnunt. Unde enim schismata  
 & hæreses oboræ sunt, nisi dum Episcopus, qui unus est  
 & Ecclesiæ præest, superbâ quorundam præsumptione  
 contemnitur. h Qui se sanam quidem fidem confiteri  
 præ se ferunt, avulsi autem sunt, & abscissi, & adversus  
 nos os Canonicos Episcopos congregationem faciunt.

that



that cannot be (for amongst *Equals* it is <sup>e</sup> not. With them there will be *Siding* and *Parting*. There cannot be *Unity* and *Order*.) For the *Remedy* of which *Mischief* in *Parity*, *S. Hierom* himself grants a necessity of *Episcopacy*. <sup>d</sup> There being no other way against that *Confusion*, but this *Order* and *authority*.

O do est  
parium  
dispari-  
umque  
rerum sua  
cuiq; tri-  
buens dis-  
positio.  
<sup>d</sup> In toto  
orbe de-

cretum est ut schismatum semina tollerentur *Hier. in Titum*)- In Remedium schismatis, ne unusquisque ad se trahens Christi Ecclesiam rumperet. *Ep. st. ad Euseb.* Cui nisi excors quidam potestas detur (i. e. Sacerdoti summo) sunt Schismata in Ecclesiis, quot Sacerdotes. *Contra Lucif.*

cause of  
Schism  
Slighting  
Church-  
Prayers.

<sup>V.</sup> And *sighting* and *leaving Church-prayers*, is a Spur to that haste of *Separation*. Indeed, it is *Schism* it self to break that <sup>a</sup> *Communion*. And if *S. Paul* argue well, *Apostacy* <sup>a</sup> comes by the *Diversion* (a fall from Faith upon that *Breach* of love often:) but the *Flame* of *Schism* alwayes, saith *S. Austin*. From which he *Quits* some, <sup>b</sup> and <sup>c</sup> *Caution* others against it, by this *Evidence* and *Argument* of care to make no

<sup>a</sup> Separatio ab Ecclesia Catholica  
<sup>b</sup> cum abruptione in Formis.

<sup>a</sup> *Heb. 10:35, 36*. <sup>b</sup> Nulli enim Schismata facerent, & fraterno odio non exacercentur; *Aug.* Sine ulla conventiculorum segregatione. <sup>c</sup> Ne contra Episcopum suum faciant congregationes.

Separate

Separate Conventicles and Congregati-  
ons. But Brands those with it, that de-  
light to do & it. And justly both. For  
Separation from the *Catholick Church*,  
or (which is as much) any *Particular*  
One of it, \* and in *communion* with it,  
to the *withdrawing* of *Communion* in  
*Prayers*, This is properly Schism.

d Solo.  
congrega-  
tionis de-  
lectari  
diffidio,  
\* Sic qui  
ab Eccle-  
siâ Ca tha-

And, All *Piety* being by *God* Him-  
self made to be *Prayer*. \* And the  
Onely place for This, The *Church*,  
called therefore, *The House of Pray-*  
*er* : b All *Unity* of *Truth* and *Love*,  
c being from the *Spirit* of *Christ* d and  
All *Promise* of it onely in *Meetings*  
e at such *Prayers*. f All care of Up-  
holding that *Unity*, being committed  
to the *Wisdom* and *Piety* of the  
*Church*, made therefore, *The Pillar*  
of *Truth* ; h and the *Assemblies* of  
the *Saints* (where she doth by her

gincensi  
separati,  
schismatici  
ci sunt  
(Donati-  
sta, sc.)  
a Gen. 4.  
26.  
1 Cor. 1.  
2.  
b Mat. 21.  
11:  
c Eph. 4.3.  
d 1<sup>a</sup> Cor.  
e 1<sup>a</sup> Cor.  
f 1<sup>a</sup> Cor.  
g 1<sup>a</sup> Cor.  
h 1<sup>a</sup> Cor.

ἡ ἐκκλησία) οὗς ἔχουσιν τὸ ὄνομα. Ignat. ad M<sup>g</sup> n. c Nec-  
cessario adjicitur Ecclesiae mentio, quoniam ubi Tres,  
id est, Pater, Filius, & Spiritus Sanctus, ibi Ecclesia quae  
Trium Corpus est. Tert. de Bapt. Cum sint Duo vel Tres  
propter inconstantiam de eisdem non eadem dicere, sed  
& nominibus & rebus contraria respondere. Irenaeus l. 1.  
c. 5. p. 21. de Coetibus Heret. O ἐκκλησία ἡ ἐκ τῶν  
ἐκκλησιῶν, μαρτυρία τῆς ἀληθείας, καὶ τῆς ἀγάπης  
καὶ τῆς ἁγιότητος. Ignat. f Rom. 5. 5. g Mat. 18. 20. b 1 Tim.  
3. 15.

c Ne-  
cessario  
adjicitur  
Ecclesiae  
mentio,  
quoniam  
ubi Tres,  
id est, Pa-  
ter, Filius,  
& Spiritus  
Sanctus, ibi  
Ecclesia quae  
Trium Cor-  
pus est. Ter-  
t. de Bapt.  
Cum sint Duo  
vel Tres pro-  
pter inconstan-  
tiam de eis-  
dem non eadem  
dicere, sed &  
nominibus &  
rebus contraria  
respondere. I-  
renaeus l. 1. c.  
5. p. 21. de Coe-  
tibus Heret. O  
ἐκκλησία ἡ ἐκ  
τῶν ἐκκλησιῶν,  
μαρτυρία τῆς  
ἀληθείας, καὶ  
τῆς ἀγάπης καὶ  
τῆς ἁγιότητος.  
Ignat. f Rom. 5.  
5. g Mat. 18. 20.  
b 1 Tim. 3. 15.

Doctrinae

*Doctrins and Devotions discharge her Trust*) being the *Ground and Place* for this *Pillar*. Those that leave her meetings, and lose those *Blessings*, must needs be *curst* into *Conventicles*, where for want of a *Pillar* to bear up *Truth*, they are overwhelmed with *Errors*, and *crusht* with *Schisms*. Most justly catcht in *Error* and *Uncharitableness*, (Those two hands of the Devil) who cast themselves out of *Gods Bosom*, and the *Churches Arms*; confounded for breaking their *Fathers Order*, and *unblest*, for scorning their *Mothers Prayers*.

As these Causes and Characters of Schismaticks are *Writ* by the Apostles *Pens*, & they are easily *Decyphered* in Separatists *Lives*. For the *seduced* (tho well-meaning some of them) are all, *Simple Animals*. The *Seducers*, *Brut Beasts*. & Both *Lustful* in heart and *Loose* and *Libertines*, for life. *Enemies* therefore to *Authority*, & which *Checks* these *Errors*. And *Voluntary Vagrants* and *Exiles* from Church to avoid those *Checks*.

i Acts  
20. 18.

4 i Tim.  
13.

a Nonne  
tibi pip-  
xille v de-  
tur Sermo  
Apostoli-  
cus novam  
in scitiz  
factionem  
Hier. con-  
tra Jovin.  
b Anaxor.  
Ro. 6. 18.  
c. 2. A lo.

2 a 2 Co.  
2 Pet. 2. 12.  
Vox 1291

Jud. 2. 18. d 2 Sapientia. 2 Pet. 2. 10. e 3 Adimor. 2 Pet.  
2. 15. f 4 Anaxoratos. Tim. 1. 10. g 5. Aourayofor,  
Hob. 10. 15. i Joh. 2. 15. h Venite ad Ecclesiam, Aufu-  
gite Teditores, si cum iis perire non vultis. (Ita Perilia-  
num Orthodoxos vocat. Aug.)

And.

And if we mark them for such, in  
their *Kind*, *Consequent*, *Punishment*,  
*Cause*; we find enough both *Why*, and  
*How*, we should shun them; for,

1. Schism makes a *Rupture* in Christs  
Body. \* With a *Pest* in the Church: <sup>a</sup> Mag-  
num & gloriosum  
To the *Perdition* of souls, <sup>c</sup> From corpus  
an overspreading *Leprosie* of \* Sin.  
Take the true *Measure* of it, and the Christs  
*Dimensions* are all, Devillish. It is conscin-  
dant. (Ire-  
the *Height* of *Evil*, with the *Depth* of na. 11.)  
*Mischief*, To the *length* of *Misery*, <sup>b</sup> Morbum  
From the *Breadth* of *Corruption*. Over p. stiferum  
Mind, Heart, Life, Spirit, Soul. So that vocat  
If we will do any thing for Gods sake, Constan-  
Avoid it, because against Him so great cinus. Soc.  
a *Sin*. \* If for Christs sake, because Hi. 1. 1. c. 3.  
to Him so great a *Wound*. If for the c Hereti-  
Churches sake, because to Her so great corum &  
a *Loss*: If for our *Souls* sake, because Schisma-  
to them so Sure a *Perdition*. \* If for tiorum  
our lives sake, because to those so great venena-  
a *Destruction*. If for the *Kingdoms* sake, vitare.  
because to it, so great a *Rent*. If for (Mari-  
the *Worlds* sake, because to All, so much mus.)  
a *Ruine*. If for *Earths* sake, because \* Euno-  
profus. Lep a propiti consilii, judicium suum praeferre mus. anti-  
Ecclesiae. Bern. d Ingens flagitium. Opt. Mejev. Omnia mo & cor-  
scelera supergreditur. Aug. e Sacrilegium Schismatis pore le-  
Aug. f Nulla tam perniciosa. Irenaeus 1. 4. c. 2.

her

her *Curse*. If for *Heavens* sake, because the worst *Foe* to It. If we will do nothing for *Hells* sake, because the Devils best *Friend*. Avoid it, shun it then, is there not a *Cause*?

2. And *Crush* the Bird in the *Egg*,  
 a Ova as- a Fly the Cause, That's the way to  
 pidum! se- shun it. Fly Ignorance, as a *Cockatrice*;  
 min Dia- Lust, as b *Hell*; Pride, as *Lucifer*;  
 boli. Pro- Luxury as an *Unclean spirit*; Cove-  
 cop. n Isa. tiousness, as the *Tempter*; c Sin, as  
 19.5. pri- a *Serpent*; d Rebellion, as a *Witch*;  
 meva Ig- e Conventicles as *Pest-houses*. This is to  
 norantia take away *Father, Mother, Nurse, Pro-*  
 & error. tector, *Leader*, out of the *Mind, Heart,*  
 b Cathe- Life, *Spirit, and Way*; and so it must  
 dra pesti- needs stagger, fall, starve, stifle, and  
 lentia. perish.  
 (- Venc-  
 num erro-  
 nei dog-  
 matis.)

Wism. in Psal. 1. Apoc. 18. 2. c 1 Tim. 6. 9: d Eccl.  
 21. 2. e 1 Sam. 15. 23. f Non patiar venerabilem  
 virum edere in Cathedra pestilentia (E coetu Aria-  
 norum manu ducens presentem non pessimum dixit.  
 Cathedra pestilentia, (Psa'. 1.) Hæreticis tribuitur à  
 Chrysol.

Especially, if we *Countermin* the  
*Works of Schism*, and *Meet* it with  
*Contrary Habits* and *Acts of Grace*,  
 which will not suffer it to come on,  
 but *Repell* it. By *Better Instruction*.

\* Be

\* Be Grounded in Truth, so Ignorance \* 2 Pet. 3.  
will not give you for a Prey to Sedu- 17, 18.  
cers. By Stricter Mortification, Be more 2 Tim. 3. 6  
Severe to your Lusts, and you will not 2 Tim. 4. 3  
be led away with their Lures. Be more 2 Pet. 2. 18  
Humble, and you will be less Singular. Isa. 65. 5.  
Phil. 2. 3.  
a Come lesse at the Epicures board,  
and you will Keep better to Gods b Ta-  
ble. By Holier conversation Hold close  
to your Rules, c and you will not  
Rove and Run after Sides. By Humblea In qui-  
Subjection, Submit to those Set over bus vit-  
you d by God, and you will not be um regna-  
Seduced so fast by the Instruments of singula-  
the Devil. By Greater Devotion Kneal ratis.  
and Stand to the Churches Prayers, Jude 2. 10  
e and by Gods blessing and Hers, you b 1 Cor.  
will not fall into the hands of Hers, 10. 21. 1  
and your Ghostly Enemies. For then, 1 Cor. 11.  
c 1 Tim. 1. 18.  
19. and 3. 9. d Heb. 13. 7, 9. Phil. 13. 17. e Heb. 10. 26

Solid Knowledge will so Firm the † Esto fir-  
Mind in † Truth, Mortification Con- mas in via  
firm the Heart; Obedience to it, and the Domini.  
Maintainers of it, so Establish both; Eccl. 5. 10.  
and Prayer Preserve and Fortifie all; Be stedfast  
that we shall stand by the power of in thy un-  
God, Invincible in Christian Faith and derstand-  
love. Kept and keeping our selves from ing.  
the

the Deadly wounds of Error and Faction for ever. *Deadly*, I say; for such

2. Per. 2.

12.

Jude v.

12, 19.

Quamlibet

laudabiliter vi-

vere se ex-

istimer,

hoc solo

scelere

quod à

Corpore

Christi

disjunctus

est, non

habebit

vitam, Ira

Dei manet

super ip-

sum. Aug.

b' Anodios

Vir-

tues, To

Rise,

1. Those

fals (to Po-

pery from

Churches

Society)

Schisms strike and leave souls dead,

\* Dead to the Spirit, and buried in the

Flesh. So all *Sect-makers* are, yea, and

all *Sectaries* too. \* For, all in schism

joyn to make a Sect. And are in a dead

and Damnable condition that dare so

do. (*Sensual, having not the Spirit*)

An *Anidote* against Separation, This

is; and the *vertues* very *Preservative*.

1. To the *Faln*, to Raise them. 2. To

the *Staggering*, that they may not fall.

3. To the *Standing*, that they do not

*Stagger*. *Sovereign* all, if we rightly

*mark* it, and *take* it, like *Textullianus*

\* *Scorpiace*, by Gods Blessing upon it:

So may all that need, *Receive* it.

*Vir*

*Aug.* b' Anodios

Vir-

tues, To

Rise,

1. Those

fals (to Po-

pery from

Churches

Society)

*Vir*

*Aug.* b' Anodios

Vir-

tues, To

Rise,

1. Those

fals (to Po-

pery from

Churches

Society)

*Vir*

*Aug.* b' Anodios

Vir-

tues, To

Rise,

1. Those

fals (to Po-

pery from

Churches

Society)



*cessitous*; or, *Preferment*, the *Ambitious* mans *Bread*? was it *Conscience*, or *Belly*? *Conviction*, or *Promotion*? Tell, tell *God*, who knows your hearts, if *Wants* and *Ends*, (besides *Truth*) plaid not the *Jesuits* part best, and *Prest* the *Convincing Arguments* most upon *Conscience*?

If you be (as some may be) *Clear* of *St. Pauls Blot*, Is not *St. Judes Brand* upon you? *Not having the Spirit*. To *Discern* betwixt the *Wo* and *Sin* of a *Church*. The *Time* of our *Many Antichrists*, and your *One*. For you say, The *publick Sacrifice* of the *whole Church* shall *cease*, and all *wees* imaginable be on it, in that *Time*. Or, To *Discern* betwixt the *Fair Paint* of a *Priest* on the *face* of his *Religion*, where *Power Frowns* on it, and the *Gross Practise* of it in the *People*, where the *Scepter* gives it *Countenance*? Or, *Not to Discern* betwixt the *Same* good in a *Friend* and a *Stranger*, and therefore to *Admire* all *Abroad*, of what you *Take* no notice at *Home*. Where by the *Common Rule* of *Religion* (*Christianly-Catholick*, and not *Particularly* so) you should, and others do, the *very same* good? Or, *Not to Discern*, be-  
twixt



twixt the *Rules* of a Church, and the *Persons* in it. And not to see, that so none will be more *Black* then That of *Rome*. In which your Popes (many of them) by your own pens are blotted and branded for most Hellish Persons.

\* Libait.  
hæc homi-  
num mon-  
stra per-  
scribere.  
Platina de  
Caligula in  
V. Patri.  
† Hæc  
monstra,  
hæc por-  
renta, à  
quibus  
ambitione  
& largiti-  
one San-  
ctissima  
Petri se-  
des occu-  
pata est  
potius

By this Discretion, should not *Ma-  
homet* be a greater *Prophet* then *Christ*,  
because his *Error* most *Prosperous*?  
And *Ethnicall* *Rome* be lesse *Babylon*  
then the *Christian*, because some of her  
Emperours were but such, nay \* not  
such *Pests*, as some *Popes*? should not  
the *Catholike* *Christian* be more foul  
then the *Heretick*; the Spouse of *So-  
lomon*, then *Jezabel*? because she paints  
most fair? Nay, should not the *Jew*  
put in for the † *Prize*, and carry it from  
all, because the *True* God is their *Be-  
lie*, as well as Ours; His *Prophets*, their  
*Fathers*; and Our *Decalogue*, their  
*Divinity*? Rise then in the *Name* of  
*Christ*, lye not in *Lust* or *Error*. Lay

quàm possessa. Plat. de V. Bened. 4. Carnis cultor, vitio-  
rum fax, vas omnium peccatorum à diabolico Spiritu in-  
stigatus, &c. De Joh. 24. Concil. Const. Angelos jactant,  
visiones, &c. Theod. Hæret. fab. l. 2. c. 4. Nobis revelata est  
fides Christiana & à nobis incepta. Montanista. Socr. l. 2.  
c. 29. Nos sequimini, sociam nostram tenete, si vultis be-  
atè vivere. Aug. (de similibus.) Rev. 2. 10. Cant. 1. 5.

hold

hold with better Judgement and Conscience, on the Apostles hands, and get up, Recover your Fall.

You that are *Faln* From the Church, if not *Out*. From your *Duty*, if not her *Antidote* *Company*, What was it *cast* you down? <sup>applied,</sup> Love of God, or the *World*? <sup>2. To men</sup> *Conscience*, *faln* from or *Maintenance*? *Truth*, or *Advantage*? Churches Say it in your Souls (you must one day *Hierarchy* answer it) Had the people given you S. <sup>and their</sup> *Pauls* *Welcome* for your New *Disci-* <sup>Duty.</sup> *pline* \* (not Taught or Used then) <sup>Gal. 1.8</sup> *a* Edant not seen till the last *Century*, in the *ergo* *Christian* *World*: or S. *Johns* *Salutati-* <sup>gines Ec-</sup> *on*, no *Godspeeds* for your *New-Gospel*, <sup>clesiarum</sup> *†* and *Un-Apostolick* *Doctrine*? or such <sup>suarum,</sup> *Entertainments* as *Aerius*, and his *Fol-* <sup>Evolvant</sup> *lowers* (your *Predecessors* <sup>b</sup> had) *Be* <sup>Episcopo-</sup> *let* to wander through woods and fields in <sup>rum.</sup> *snow*, and other bitter weather, and have <sup>Tert. de</sup> *all* *Doors* shut upon you for your *Parity-* <sup>prescr.</sup> *Her.* *c* *preaching*? Had men of *Power* done <sup>†</sup> *a* *John* by you as *Constantine* and *Theodosius* <sup>v. 10.</sup> *did* to the Disturbers of the Church of <sup>Epiph.</sup> *God* (The *Arrians* and <sup>d</sup> *Nestorians*) <sup>de Hæresi</sup> *Aeriano-* <sup>rum. H. 25</sup>

*c* Pariter adeunt, pariter audiunt, pariter orant. *Tert. de prescr. Her. d* Euseb. de V. C. l. 3. c. 63. *Euagr. l. 1. c. 12. e* Si ergo pacem & concordiam fugis, te ab Ecclesiis fugere mando. *Theod. ad Demophilum Arrianum. (Socr. l. 5. c. 1. Archiep. Alex.*

Burnt

Burnt your Books, Beheaded your A-  
bettors, Bestowed upon you Prisons in-  
stead of Preferments, Deprivations for  
Benefices, Mulcts for Boons, Baniish-  
ments for Encouragements, and Infamy  
for Estimation? Had *Profit* and *Credit*  
come so *croß*, as they came *fair* in your  
*way*, would you have gone your present  
*courses*? Speak the truth in Christ, and  
Iye not, was it not *Dennis* his *Mind*, or  
*Diotrephes* his *Motive*? The proud Do-  
nātists *Heart*, *Primitivus* else had been  
*Postremianus*; and *Maximinianus*, *Mi-  
nimianus*! \* You had otherwise Iyen  
still in your old *Obscurity* and *Poverty*;  
or at least never *Rise* so *High*, nor  
could so *Hope*! Had *Pride*, *Luxury*,  
*Luere*, no hand, no finger in this mat-  
ter? Was it not *Avarice* to have  
Warm and Rich *Folds* and *Pastures*,  
though other mens † *Possessions*? \* *Am-  
bition* of Golden *Fleeces* and *Places*,  
though of other mens *Flocks*? Hunger  
after good *Chear*, and *Reputation*,  
though with other mens *Bread* and  
*Blemish*? If it was nothing of, or like  
this (as perhaps with some it was not.)

Are you *Marked* with the *Holy  
Ghost*, that *Contend* for That, which  
Men of Undoubted Holy Spirit did

Con-

\* Aug.

† Super-  
inducti-  
os fratres  
vocat. Ter.  
ad Marc.  
a Non Di-  
alectico-  
locis sed  
ex carnali-  
cum offici-  
ni argu-  
menta  
solvebant.  
Hier. de  
Med.

Condemn in the \* *Aerians*. That Set up \* *Maria*  
a *Throne* for Christ which they did not know, in a *Consistory* of *Peers*? And pull down That, which Their *Councils* and *Epiph.*  
and *Churches* did ever *Avow* and *Keep* *μία τὰξίς*  
up, in a *Despavity* of *Presbyters* and *μία τιμή*,  
*Bishops*? Nay, that *Hold* up, what your  
selves cry'd down as Damnable *μα*.  
*Sells*, and let Fall what you cryed up, *Hærcf. 7.*  
as Gods own holy cause? That change  
your *Wages*, as *Ecebolius* did *Religions*, and, One  
*Tacking* and fetching your selves about *Honour*, One  
as the *Wind* serves, for \* *Persecution* or *Dignity* of  
*Preferment*? Is that Ghost which is so  
contrary to it self, so changeable to the  
World, the Holy One? Can you joyn  
hands \* with those, whom your *Mouths*  
did, and *Hearts* do, or did *Desie* (as *est. Hier.*  
the *Pharisees* with the *Sadduces* against  
Christ, and the *Arrians* with the *Eu-*  
*nomians* and *Mileslans* against the  
† Church) because the *Multitude* goes  
not the way you wish for? Discover  
better betwixt the Spirit of God, & the  
World. Rise, and Recover a good one.

*Præsid. &c. Tert. Sc. V. Regalii notas. \* Soc. Ec. hist. l. 1. c. 3.*  
† *Contra pium Alexandria Clerum bellum susceper. Ib.*  
*Ubi multitudinem Episcopos Ecclesie Catholice sequi*  
*(non) animadvertebant. Conventu coacto sedes inter se*  
*pepigere, & promiscua fiunt nomina. Niceph. l. 12. c. 18.*

And,

3. Applied  
to those  
false to A-  
taxie.

And, You that are *Faln* from all Ec-  
clesiastical Order and Unity, to utter  
*Ataxie*, and *Confusion*. That are for  
all *Divisions* and *Subdivisions* in the  
Church : That have learnt to *Cast* up  
Gods *Accounts* with the Devils *Coun-*  
*ters*, and fill all *Temples* and *Houses*  
with your *Factions* and *Fractions* ; That  
*Multiply Creeds* (not as the *Arrians*)

\* Imò ve-  
rò annuz  
menstruz  
fides, de  
Deo de-  
cernun-  
tur.

a Mille  
nomina,  
Mille  
Scissuræ.

Aug.

b Gal 3.3.

c Tot fides

quod vo-

luntates,

tot doctri-

nas quot

mores.

Hilar. ad

to S. Hilary \* by the *Moneth*, but as  
the *Donatists* in S. *Austin*, by the a *Mil-*  
*lion* ; *Numbring* as many *Churches* as  
*Men*, and *Congregations* as *Persons* (and  
some for *Women* too.) Doth *The love*  
*of Christ* indeed *constrain* you ? Are you  
so b *foolish*, having begun in the *Spirit*,  
are you perfect in the *flesh* ? Are you  
more *Sober* in your *Minds* ? *Charitable*  
in your *Hearts* ? *Chaste* in your *Bodies* ?  
Just in your *Dealings* ? Better *Neigh-*  
*bours*, *Subjects*, *Husbands*, *Children*,  
*Servants*, *Men* ? d Are you lesse *A-*  
*theists*, *Epicures*, *Miscreants*, before  
*God*, the *Church*, and the *World* ? If

Const. Imperat. (de Arrianis) Dum audita fides scribitur  
ut volumus, aut ita uti volumus intelligitur. Ib. Hilar.  
d 1 Cor. 6. 9, 10, 11. Tit. 3. 3, 5. Eph. 2. 2. 2 Chro. 18. 21.  
1 Joh. 3. 8. Jer. 13. 22. Gal. 5. 16, 19. Spirituales se vo-  
cant. Rikel. in Jude. Sic Montanistæ, alios Animales  
vocant. Euseb. 1. 4. c. 13. ex Irenæo.)

not

not (and its too evident most of you are not) undoubtedly you have too much to do with the Devil; for *All Thoughts and Lives*, are not of God. *Ezek. 36. 26, 27.* And whatsoever *Perfection of Spirit* you pretend to, This is nothing but *perfect flesh*. *2 Thes. 2.*

Will you say, These *New wayes to Heaven* (thoughc rots to the *Old paths*) are *Revelations* of yours from the same Spirit of God? That speaks it too *cross*, to be the *\* Same*. With *S. Iohnst Apostoli* it is not. He durst not stay in the *Bath atque co-* with *Cerintus*, (Yours is not so poor.) *rum disci-* With *St. \* Polycarps*, it is not; He *puli verbo* would not be *Civil* in the Street, to *tenus* *Marcion* (yours is not so *Rude*.) With *St. Maximus* it is not, He could not *communi-* speak to them with *Patience* (yours is *care alicui* more.) *\* Be Hereticks and Errors* who, *corum qui* and what they will, we may joyn hands *adultera-* and hearts with them all, by yours *verunt ve-* But (to joyn issues) Is not This your *ritatem* *Presumed Holy Ghost*, One to be *nolue-* if it be of God, by *S. Iohns judgement* *rum.* and upon His *Evidence* will be found a *Euseb. l. 9. c. 14.* *\* Poly-* *carpe, ag-* *nosce nos-* *te Primogenitum Satanae* (ait) *Euseb. l. 4. c. 24.* *\* Nullus mihi cum illis pacificus Sermo.* *Max. Ser. 10.* *Nulla cum eis convivia, commercia, colloquia misceri vult.* *Cypr. ad Gen. 30.*

\* 1 John 4. 1. *False Prophets, and Antichrists* ? \* Of which you make your selves *many*, whilst you do without all Christian *Fear of God*, run from *One* ? As though, so you be not *St. Pauls* a *Man of Sin*, it matters not, if you be *St. Johns Men of Error*. And so you be not *That one*, you may be *These many* ? Till *Diversity* be made *Unity*, and the *Con- dunt* that was, and is, to Heaven, *Two* and *Contrary* ; or the Spirit of God is not *One*, or such a one as leads to Hea- ven ; Yours, which is *Manifold* and *Opposite*, cannot be the *Holy One*. Which (as God) is ever *One* and the *Same*.

\* 2 Thes. 2. 3. \* 1 John 2. 18. \* James 3. 14, 15. \* Plal. 107. 27.

Say then to Yours, as an ill Spirit  
† Mar. 16. † Answer ; Discover the *Delusion*, and  
23. *Dispossess* it. By the Help of Aposto-  
lick Hands and Means ; Recover of  
your Ill.

H. If the Fall will not Rise ; Take  
heed you that *Stagger*, lest you Fall.  
Mark well, if what is said, be not seen  
in them all, and you will take better  
heeding.

\* Observe, i.e. Inquire in eos cum diligentia. Theoph.



heed. It is your *Danger* to fall, your *Honor* to stand. *Yea*, and *Gods* *Quale* too. Doth not *Providence* call you in to the *b* Lists, to try what *Spirit* of Truth and Grace is in you? And, is it not your *Glory*, against all the *Powers* of *Seduction* and *Persuasion*, not to fly, but stand out the *Trial*? Where the *Church* hath a *Scepter* for its *nothing*, but where *Satan* hath his *Much Honor* to *God* and your selves, (very much) with *Ampl* to stand out. When the *voice* of *Applause* with us, and the *stream* of *Authority* runs with it, to *start* a *Christian* counte-*aright*, is little *evil* and *oil*. But when *Popular Favor* blows from us, and *Se- cular Power* tydes it against us, and *storms* us; that's good *Heaven* that holds on for a *Heaven*. Not to bow to the *Will* of the *Time*, for the *Hottest* *Fire* and *Furnace*. To give a *Break* sooner to a *Sword* of *Steel*, then a *Knee* to a *Golden Calf*. This is *Heroical* deed. *Rebenaids* *Wine*, to *Quit* a *Life*, before a *Church*. *Libertus* his *Spirit*, not to *Comply* with an *Arrian* for an *Emperour*. *Saint Basil* *Spirit*, 13. *Feb* 10. 33. *d* *Apoc* 7. 14. *Dan* 3. 17, 18. *e* *Nch* 6. 11. *f* *Theod* 1. 2. 6. 16.



d Pueris d that could neither be *Courted* nor  
 ista con- *Frighted* with torment, to *Temporize*.  
 veniunt. *St. Ambroses* Spirit, to be a *Sacrifice*,  
 Theod. 1. 4 rather then give *Schism* an *Altar*. And  
 c. 7. 12 will you give out for a lesser Time of  
 e Pro Aris gratis Tim- Tryal? What would you not then  
 molabor. yeild up, in a more *Bloody* Time? &  
 Passil. in If others then like *Rotten Limbs* fall off  
 v. Aug. 11 from the *Body*, let them go. \* *But*  
 f Heb. 12. 2 you, *Beloved*, building up your selves in  
 2. 11. 11 your most holy *Faith*, praying in the *Holy*  
 Jude 7. Ghost, *Keep* your selves in the love of  
 20, 11. 10 God, looking for the mercy of our Lord  
 100 1 Jesus *Christ* unto eternal life. And  
 a Heb. 11. therefore, \* *Lift* up the hands which  
 11. 19. 11 hang down, and gather up the feeble  
 1. 2. 10 knees, lest that which is *lamed* be turned  
 out of the way, but rather let it be healed.  
 Take the *Antidote* against *Infection*  
 of the time, and stand.  
 But how can we stand out, when no  
 place is left to stand in? How *Keep*  
 Communion with the Church, when  
 there is neither Church nor *Communion*  
 to *Keep*? At this *Black* most *Stumble*,  
 and many fall: but if we do *Christianly*  
 consider and beware, we may pass  
 by it, and not be cast down. For then  
 we shall both find *Room* to stand in,  
 and *Reason* to stand out.

As the *Body* of the Church can never  
 be \* *No Thing*, so it will ever be, *Some* \* Mat. 16.  
*Where*. It may lose *Beauty*, but not 18. & 28.  
*Being* : Want *Prosperity*, but not *Pre-* 20.  
*servation*, Have no *Temple* to *Dwell* Heb. 3. 7.  
 in, but some *Place* to *Sojourn* in. Her Isa. 64. 10,  
*Sun* may set in one *Nation*, but will 11.  
 arise in another. *Persecution* may *Dis-* Jer. 30. 11  
*spare* it, but not *Destroy* it. *Zion* Ezek. 20.  
 may lie in *Dust* sometimes, but *Dead* Mar. 21.  
 never: And where or howsoever it is, 43.  
 That being my Heavenly Fathers *Will*, Pl. 44. 12.  
 and Mothers *Portion*; If I be Her good Acts 8. 1.  
 child, and His, I must take *part* with Psal. 102.  
 Her, and follow (as the *Lamb*) the 14.  
*Bride* wheresoever She goes, as the Ezek. 37.  
*Marigold* displays and droops with 11.  
 the rising and setting *Sun*; So if no Psal. 137.  
 Place where to *stand*, I must find one Rev. 14.  
 to *Fly* to. † To it, alwayes; but from 4.  
 it, never. Jer. 15. 9.  
 † Migre-  
 mus hinc.  
 Jos. 1. de

B. Jud. Euseb. l. 3. c. 5. Ite Pellam. Euseb. l. 3. c. 5.  
 Mar. 10. 23. Rev. 12. 14.

The *Jewish* Church was in the *Wil-* Acts 7. 28  
*derneß*, before it had a *Temple*. In *Ba-* Jer. 51. 28  
*bylon*, After, *Invisible* (as to *External*  
*communion*) in the *Interim*. For though 1 Kings  
 God knew *Seven Thousand* which did 1. 4.

not bow knee to Baal, *Elijah* saw not  
 One face against Him. (No Argument  
 this to fall to Egyptian, Babylonian, Ba-  
 alistical Worship.)

The *Christian* Church (Good *Wo-*  
*man*) may be driven into the *Wilderneß*,  
 and yet have a Child there (though  
 hardly save her self or it from the *Dr-*  
*gon* Mouth.) Gods *Saints* and *People*

Rev. 12. 6,  
 13, 15.

1 Pet. 5.  
 13.

Rev. 18. 4.

Rev. 17. 6.  
 & 2. 9. &  
 3. 9.

\* Rev. 2.  
 21. & 1. 3

may be (Good *Adam*) in *Babylon*, and  
 put to it to Pledge the Cup of Her A-  
 bominable *Wine*, or be tossed on Her  
 Horns, and made to fill it with their  
 Blood. The *Jewes* (Men of false Reli-  
 gion) may *Blaspheme*, and the False  
*Propheteß* (\* *Jezebel*, that wretched  
 Woman) *Seduce*, and have many chil-  
 dren in the Church. Yet (though for  
 this cause many do) none should turn  
*Ethnickes*, *Jewes*, or *Hereticks*.

In plain history. The *Christian Church*  
 was at first in a *House*, for her † *Paucity*.  
 After, By Others *Crueky*. (The Mother  
 in a Den, and Children in a Dungeon.)  
 By the *Bounty* and *Piety* of *Christian*  
*Emperours* instated and endowed with  
 Goodly *Palaces* and *Patrimonies*; but  
 by the *Fury* and *Force* of the *Arrians*,

† John  
 20. 19:

Rom. 10. 5

Heb. 11.  
 38.

Si Basili-  
 ca. ver.

Grec. &c.

Impetratis

ab Imperatore

his did not want? v. 12. 100  
 militum copiis. Hec. *Macedonianis*  
 Outed

Outed all. The Arrianized People had the Churches, Their Bishops held the Chairs, Their Priests kept the Pulpits; whilst the Orthodox Christians served God in Corners. Their Fathers were in Exiles and Prisons, or lay private and Hid, to keep themselves Free and Alive. Even the Good Bishop of that great See of Alexandria \* in a Cistern, while the Grand Heretick and \* Athanasius. Enemy Arius, hath His, and Any Cathedral at Command. Yet the Bush of the Church was not burnt in that Fire; Sex continuis annis in lacu cinis. Bishops, Sacraments, Service there was: sternæ caritatis affectus. It did not Fail, though others did. No Reason for all that, though quâ, ita fuisse carried many, to Communicate in detrimētū in that Heretical and Schismatical Service. solem nunquam viderit, Plat. de Julio 1. Exod. 3. 2. Acts 7. 23

So then (though not with Ease, with State, with Advantage, with Safety) the Church hath a Place ever to be in, and Thou *where* to stand. And it is a quarrel to \* Providence, to question the fitness of Her Place. A Sin and Simplicity in Thee to fall from Her, because Jer. 18. 6. of that Quarrel; In whose Name Rom. 7. 120, 21. challenge Thee, who hast either *Wit* in Thy Head, or Conscience in Thy Heart, to

Answer to Her in these two *Points* and *Demands*.

1. What if a *Deluge* of Persecution and Profanation and Confusion should *Overflow* the whole Church, so that no *Part* or Faction shall be free, as in the days (of which *Daniel* speaks) it \* will: \* *Dan. 8.*  
 11. Would you *Apostate* then, and leave All, and Turn *Antichristian*?

2. What if an inundation of Woes cover that place, and Church, or Way of Religion, to which (as most safe and quiet) you fly for present security, as to a *Sanctuary*, and City of Refuge (as by the *course* of the *World*, and *Judgement* of God, you may expect) \* will you then *Fluctuate*, bid it *Farewel* too, and leave it? \* *Mic. 7.*  
 8, 9, 10.  
*Rom. 11.*  
 31.  
 1 *Gor.*  
 30, 12, 13.

By that account you may turn *Atheists*; and by this, *Any Thing*. That, you cannot with *Conscience*, and This, you should not for *Shame*. That, is to be worse then the Devil is; \* and This, no better then he will have you. The Truth is, To serve God, by *Proclamation* instead of *Bible*; To be for *Godliness*, as the *Romans* were for *Gods*, by *Acts* of *Senate*, and *Edicts*: To *Ride circuit* in a circle of all Churches (as *Occasion* serves) and Run a *Round* of Re-  
 \* *Jam.*  
 2, 19.  
 2 *Tim.*  
 2, 26.  
*Terul.*  
*Apol.*

Religions, as *Need* Spurs; if this be not a *Whole* Atheist, its one (at least) *Half*-Turn'd.

And therefore say not, Thou hast no place to stand in, but no *Heart* to stand out. If no ground for thy *Foot*, there is for thy *Faith*. *The just man shall live by his faith*. Live out an ill, to a better time. Wait for it with *Hope* and *Patience*, and so live. When I want my Fathers *Arms*, and Mothers *Knees*, and Brothers *Hand* to hold me up; Stand upon my own bottom (a good \* *Con-* *science by the Feet of my own faith*.) *If no Ground on Earth*, there is enough in *Heaven*, *Aut sub Cælo, aut in Cælo*. We shall be in it, if not under it. It is the *Assurance* of *Faith*, to him that *stands* right in His *Conscience*, and Gods *Church*. There is a *Throne* \* *there to sit on*, if no place here to *stand* in. Erected for those that stand it out.

Mean while, Till a Better place to stand, there is a good one to *Kneel* in. Kneel to God, it may be better. Some may bar *Assemblies of Bodies*, none can *Spirits*. And thus Saints, however *Separate*, may keep their *Assemblies* and *Out-pray* their *Enemies*; though these be in, they out of *Churches*. And *Weep*

Lam. 1. for that which makes it so *Bad*. The sins  
 16. which Brought this *Bondage* on the Mo-  
 Gal. 4. 25. ther and Children, and Continues their  
 Lam. 1. 5. chains. Thine Own as well as Others,  
 are the sins. And a Place thou wilt find  
 Ps. 137. 2. for Tears, To *Weep* if not to *Worship*  
 in. If Tears and Prayers do no good  
 to the Procuring of a better Place, Thou  
 hast a Place (if not to stand) to Lie in.  
 Earth will give Thee a *Grave*, and Hea-  
 ven bids Thee Welcome it, if Thy Bo-  
 dy must go To it, or Soul Under it. The  
 High, the ready way to Heaven is by  
 2 Tim. 2. such a Grave. Multiplication of mise-  
 11, 12. ries for a good Saviours sake, not Sub-  
 Mar. 5. traction of Duties for Miseries sake.  
 10, 11, 12. Believe a good Guide, That is not the  
 Heb. 10. way; *Non sumus filii Subtractionis*. we  
 38. are not of them that draw back, ———  
 but that believe to the saving of the  
 Soul.

III. And you that do stand, Quit  
 your selves like \* men, and stagger not.  
 3. Applica- With Ephraim, Turn not your backs in  
 tion of the the day of battel. \* It is your Present,  
 Antidote, and will be your External Glory, to  
 To them Fight it out b. With S. Agathon, abhor  
 2. 1. stand. Cor.  
 16. 13. 2 Thes. 2. 14. 4 Psalm 78. 9. 2 Tim. 4. 8.  
 Apoc. 2. 10.



the very Name of <sup>c</sup> Heretic. With <sup>c</sup> *Harret-*  
*S. Austin*, the <sup>d</sup> Thing. Be not like <sup>cum ego</sup>  
*S. Cyprians* proud Presbyters, of which <sup>medici,</sup>  
He Complains for troubling the <sup>non pa-</sup> Church;  
but as those *Humble* ones, whom <sup>d</sup> *Harret-*  
*S. Austin* commends for Keeping, both <sup>cuse esse</sup>  
*Company* and *Faith* with it, though <sup>nolo</sup>  
by *Hard* and *wrong* Censures Cast out. <sup>Aliter</sup>  
and provoked to forsake <sup>secedit</sup> it. Be not  
what the *Men* of *Galatia* were (miracu- <sup>ut Eleph-</sup>  
lously) *Soon* & *removed*. But what <sup>one</sup>  
the *Christian* *Hebrews* should be: *Hold-* <sup>e</sup> *Fortuna-*  
*ing fast* your *Faith* without <sup>tus & Fe-</sup> *wavering*. <sup>licitissimus</sup>  
Think, *Christ* says to you, *Will you also* <sup>f</sup> *Galat. 6.*  
*go away?* And learn, what that <sup>g</sup> *Sine*  
*Means* which He *Sayes*; *He that saveth* <sup>ulla Con-</sup>  
*his life shall lose* \* it. *He that loves any* <sup>venticio-</sup>  
*(Person, or Thing)* (*more then* *Christ* is <sup>lorum se-</sup>  
*not worthy a* *Saviour*. Better (if *God* <sup>gregatio-</sup>  
*call*) *lose* <sup>ne ad-</sup> *States* then *Lives*, and <sup>mostem</sup>  
both then *Souls*. *Draw not back* to <sup>usque de-</sup>  
*perdition*. *Quit not* the *Holy Camp*, <sup>b</sup> *Heb. 10:*  
*lest you be Drawn back*. As far as <sup>23.</sup>  
*Constantinus*, at first. As *Julian* (*per-* <sup>i</sup> *Joh 6.7.*  
*haps*) at last. *Truth* is *Gods* <sup>d</sup> *quar-* \* *Mat. 16.*  
*rel*, and the *Churches*, *Gods* <sup>15.</sup> *cause*; <sup>Qui ma-</sup>  
*luciat vivere non negando, quam mori confitendo. Ter-*  
*Scorp. a* *Lu. 14. 28.* *Joh. 12. 27.* <sup>b</sup> *Heb. 10. 13:* <sup>c</sup> *Praestat*  
*panem mendicare quam fidem perdere. Hier. ad Apion. Pi-*  
*bi subtractionis. Belial, sine iugo; A Lepsh toe. d* *Jud. 7. 3.*

*God*



Apoc. 3. Bonum Agonem subituri estis, in quo Agonothetes Deus, & Archetypus Spiritus Sanctus, Corona Eternitatis, &c. Tert. ad V. Marc. Heb. 2. Joh. 6. 13. Heb. 1. 4. 1 Tim. 3. Phil. 3. 10. Phil. 7. Tit. 3. 1. Tali Hæreticus quali & Judas poenâ damnatur, ut dem sui reus sit sceleris & judex sit ultionis. Max. Ser. 50. contra Heret. *durum id est* 1 Tim. 3. 11. 1 Cor. 7. 29. 1 Tim. 1. 5. 1. 4. Jam. 4. 14. b 1 John 2. 17. Job 14. 12. Max. 9. 800 800 (Tantum, tantum.) Heb. 10. 37. e Ez. 7. 9. 21, 19, 22, 23, 24. f Nare, nate, Memento vitæ eternæ, æclum suspice, Mater Symphron.

God Sees, who Fights and Flies. He is your Spectator & Christ, your Captain. His Spirit your Leader. Angels your Seconds. The Saints your Fellows. Heaven the Prize. Eternity the Crown. Tranquillity the Issue of these holy fights. Yea, unparallel'd Peace the Present Issue. (O the Wounds of Their Hearts, that quit a good Church and Conscience, to save their stakes or Heads!) Nor will the Time be long. Life is the Day, and (it may be your Time, but an) Hour of Battel. *Nubecula citò transitura*, as S. Athanasius said of Julians storm. Nay not a little cloud; but a Little of that which S. James says, all is but a vanishing Vapour. The Great World is Transitory, and Goes away, saith S. John. The Little World (Man) Runs before That. And the Evil World Flies before it. *Ezekiels Dry Bones* may Live. And the two Divided sticks Unite (if God will Breathe favour) in a

Moment.

*Moment.* Suppose your breath depart before That come; to that *Eternity* of joyes and woes, which waits upon your constancy or apostacy, the Longest life is but a little h. cloud. And smoke or rain, the best, and worst of it. All the Good and Ill of the World is no more \* substance, and the vanishing of that (no more Time.) Quickly come, and Gone.

*g* *Eter-*  
*na quies*  
*aterno la-*  
*bore meri-*  
*to compa-*  
*ratur. Gre:*  
*Ro. 8. 18.*

And, if we do not Go to God, Christ \* will come to us, quickly. Behold That, 31.

and Hold out, for That, He bids us do b Apoc. both. Behold, I come quickly. Hold 3. 11.

fast what thou hast, let no man take away c Apoc. thy b. crown. When He comes, His d 2 Tim.

Reward is with \* Him. And Thy Boon 4. 8: then will be a Double Reward, who e 2 Cor. 9.

hast been both His Faithful Servant and 24. 25. a Champion. And therefore shalt f Jam. 1. 12:

have both a Saints, and a Sufferers rium, ne Crown. f So with the Apostles An- Ecclesie

tidore; you have your Saviours Pre- consensio servative. All with Amen from His dirimatur

Mouth, to make it work more strongly maximum est; quia

on your Heart. Hear what He says, non pro who is Amen, The true and faithful animasua,

Witness, and let Faith and Hope, Seal sed Torā Ecclesia,

what He Writes with your Amen. &c. — Infelices sine juranti quidem credimus, Tert. Rev. 3. 14: Verily

Mar. 19.  
28, 29.  
+ That  
have con-  
tinued  
with me  
in my  
temptati-  
ons,  
Luk. 27.  
10.

\* In this  
life, Mar.  
10:31.  
In value  
or use, if not, In specie, (So Valentinian lost a Belr, and  
got an Empire.)

Verily I say unto you, That ye which  
have followed me in the Regeneration,  
\* when the Son of man shall sit in the  
Throne of His glory, ye also shall sit up-  
on Twelve Thrones, judging the Twelve  
Tribes of Israel.

And Every one that hath forsaken  
Houses, or Brethren, or Sisters, or Fa-  
ther, or Mother, or Wife, or Children, or  
Lands, for my Names sake, shall receive  
an Hundred \*, fold, and shall inherit  
Everlasting life. Amen.

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**P I N I S.**

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*Courteous Reader, these Books following are Printed for John Clark, and are to be sold at his Shop under S. Peters Church in Cornhill.*

**Justifying Faith, or, the Faith by which the just do live, by Dr. Jackson. The fourth Book on the Creed.**

A Treatise containing the original of Unbelief, Misbelief, or *Misrepresentations* concerning the Verity, Unity and Attributes of the Deity, with directions for rectifying our belief or knowledge in the forementioned points, by Dr. Jackson, the fifth book on the Creed.

A Treatise of the Divine Essence and Attributes, First Part by Dr. Jackson.

A Treatise of the Divine Essence, and Attributes, the Second Part, containing the Attributes of Omnipotency, of Creation and Providence, &c. by Dr. Jackson, the sixth book on the Creed.

The knowledge of Christ Jesus, containing the first and general Principles of Christian Theology, with the more immediate Principles concerning the true knowledge of Christ, by Dr. Jackson, the seventh book on the Creed.

The Humiliation of the Son of God by his becoming the Son of man, by taking the form of a servant, and by his suffering under Pontius Pilate, &c. by Dr. Jackson, the eighth Book on the Creed.

A Treatise of the Consecration of the Son of God to his everlasting Priesthood, and the accomplishment of his glorious Resurrection and Ascension, by Dr. Jackson, the ninth Book on the Creed.

Christ's answer to *Job's* question ; or, An Introduction to the knowledge of Christ, and him Crucified, in sundry Ser. by Dr. Jackson.

A Treatise of the Holy Catholick Faith and Church; by Dr. Jackson.

The new Art of Lying, covered by *Jesuits* under the veil of Equivocation, discovered and disproved by Mr. Henry Mason.

Christian Humiliation ; or, the Christian Fast, by Mr. Henry Mason.

The Epicures Fast, by Mr. Henry Mason.

Tribunal of the Conscience ; or, a Treatise of Examination, shewing why and how a Christian should examine his Conscience, &c take an account of his life, by Mr. H. Mason.

The Cure of Cares ; or, a short discourse declaring the condition of worldly cares ; with some remedies appropriated unto them, by Mr. Henry Mason.

Hearing and Doing the ready way to blessedness, with an Appendix containing Rules of right-hearing Gods Word, by Mr. H. Mason.

Contentment in Gods Gifts ; or, some Sermon Notes leading to equanimity, and contentation, by Mr. Henry Mason.

The Souls Misery and Recovery ; or, the grievings of the Spirit, by Mr. Samuel Hoard.

The Church's Authority asserted in a Visitation Sermon preached at *Chelmsford*, by Mr. Samuel Hoard.

Gods love to Mankind, manifested by disproving his absolute decrees of their damnation.

Want

Want of Chariety justly charged on all such  
*Romanists* as dare (without truth or modesty)  
affirm that Protestantism destroyeth Salvation,  
by Dr. Potter.

A Sermon Preached at Ely-House in Hol-  
born, by Dr. Potter.

The Religion of Protestants a safe way  
to Salvation, by Master William Chiling-  
worth.

A Commentary of the whole Book of Ec-  
clesiastes, by Dr. Jermin.

The Stewards last accompt, in five Sermons,  
by Robert Bagnal.

Evangelical Spices: or, the Incense of the  
Gospel, in a Sermon, by Dr. Wall.

Search the Scriptures; or, an enquiry after  
Verity, by Mr. George Langford.

Manasses miraculous Metamorphosis, in a  
Sermon at St. Maries in Cambridge, by Mr.  
George Langford.

Gods Smiting to amendment or revenge-  
ment, in a Sermon, by Master Hannibal Gar-  
mon.

A Plea for Peace, in a Sermon by Mr. Henry  
Vertue.

Evodius and Syntiche, in a Sermon, by Mrs.  
John Elberow.

The Sharpnesse of the Sword, or Abners  
Plea for accommodation, in a Sermon by Mr.  
John Pigor.

The Descent of Authority; or, the Magi-  
strates Patent from Heaven, by Dr. Hurst.

The Souldiers Triumph, and the Preach-  
ers Glory, in a Sermon, by Master Mil-  
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Ten Sermons upon several Sundayes and Saints dayes, by Mr. Peter Hawsteed.

A dumb speech, a Sermon made, but no Sermon preached, by Mr. Spencer.

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The Equal wayes of God, tending to the rectifying the unequal wayes of man, by Mr. Thomas Hains.

The Weapons salve's malady, Translated out of Sennertus his works.

A Merry Discourse of Meum and Tuum; or, Mine and Thine, two crosse Brothers, that make Strife and Debate wheresoever they come, by H. P.

A ready way to remember the Scriptures; or, a Table of the Old and New Testament, by Mr. Ezekiel Culverwel.

Appello Evangelium, for the true Doctrine of the Divine Predestination, Concorded with the Orthodox Doctrine of Gods Free Grace, and Mans Free Will, by Mr. John Plaisere.

The undeceiving of the people in the Point of Tythes, by Ph. Treleigne Gent.

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preached at the Funeral of M. *Abraham Wheelock*, by William Sclater Dr. in Divinity.

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mon preached in the Church of *All-Hallows  
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ned by the voyage of Nathaniel Wych Esq;  
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The Olive-Branch presented to the Native  
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cher to the parish of St. Dyonis Back Church:

A fine, plain, and sure way to Heaven.

**P I N I S.**

